Current Anecdotes

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Socialism—Illustrations for Labor Day.

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SOCIAL DISORDER—PERSONAL SIN.

Jer. 17:9; Matt. 15:19. (718)

Says Prof. Plummer of Harvard University, concerning the social question, "The obvious fact is, that for a very large part of social disorder, the chief responsibility lies in the passions and ambitions of individual men, and that no social arrangement can guarantee social welfare, unless there is brought home to the vast numbers of individuals a profounder sense of personal sin. The chief difficulty with modern social life is not a mechanical difficulty, but a moral fault. It is quite true, that one legitimate prayer of the Christian reformer in the present age may be 'Create a better social order, O God, and renew a right relation between various classes of men,' but a much deeper and worthier petition of one who desires to shape the social order of the time would be, as it was of old, 'Create in me a clean heart, O God, and renew a right spirit within me.' The evil heart of unbelief, and the deceitfulness of sin lies at the bottom of social disorder, and no reformer can afford to neglect this phase of social life."

SOCIAL WRONGS AND THE GOSPEL.

John 3:3; Isa. 1:16-18. (719)

While visiting Toronto, Can., during 1902, General Booth made the following statement: "Some reformers endeavor to reform men by washing their shirts. We propose to wash their hearts, and show them how to wash their own shirts. The people of England spend $10,000,000 a year in housing the poor, and at the end of ten years there is as many to house as at the beginning." By all means, it is well to keep in mind the necessity of better conditions, and of social welfare, but neither must we forget that, whether in a palace or hut, men always need the new life of God's Spirit, without which they cannot see God.

VICES AND CHRIST'S INFLUENCE. (720)

I John 3:8; II Cor. 10:5.

History shows us plainly that as Christ's principles advance, man's vices will decline. Dr. Hillis beautifully illustrates this as follows: "The pages of Juvenal and Pliny and Lucian tell us of days when the floods of vice poured their dark and turbulent streams through the streets of all the ancient cities. History tells us that the clouds of ashes falling from Vesuvius, burried Pompeii and Herculaneum under thirty feet of ashes. This burial seems to have embalmed for our age that ancient civilization. The excavations in the streets where Pliny used to walk exhibit to us ancient art and ancient vice: rich homes and defiled inmates: beauteous statues and vicious sculptors: the cultivated intellect, but the darkened conscience. Journey up the Nile to Thebes and Memphis, our travellers are amazed to find that hideous vices were once worshipped as gods in those cities, where splendor and sin were united, like God and mud, in the same image. Lecky speaks of ten vices in Cicero's day, only two of which remain,—intemperance and the social evil. When Ulysses was pursuing the monster to slay it, the warrior traced the serpent by a black mark left upon the grass and flowers. Thus these monsters, called vices, have crawled like serpents down the aisles of time. But some hand has slain nearly all these defiling monsters. With Guzot, let us gladly confess that the advance of Christ's teachings has been so closely followed by the decline of vice as to compel the logical mind to associate them in the relation of cause and effect."

CHRIST AND THE COMMON PEOPLE.

Matt. 9:36; Mark 12:37. (721)

Jesus made it clear that all social advancement must be based upon the rise of the common people. As one has pointed out, "This was an entirely new idea. All philosophers had argued that the only way to elevate the multitude was to strengthen the Patrician classes, exalt as leaders the sons of strength, or the sons of genius, or great generals." Horace, a fine old gentleman, like a great many other aristocrats, frankly declared, "I hate the vulgar crowd, and keep them at a distance." The illustrious Frenchman, Earnest Rénan, confessed that the policy of Greek civilization was to alternately bribe and massacre the masses of people. But Christ's influence is inaugurating a new era in this respect, which is justified in the emphasis which He laid upon the salvation of the people. As one has said, "From the poor have come the great leaders, from Moses to Lincoln. From the poor have

come the great poets, from David with his shepherd's crook to Burns with his plough. From the poor have come the great inventors, like Watt and Stevenson. In cottages too have been reared great artists, like Correggio, Corot and Millet. Scientists too, like Newton and Ferguson, who have been trained in the school of adversity." There is no wonder, when we consider the power of Christ over the people, that the French socialists in 1850 should place upon the walls of their assembly rooms a picture of Christ with this inscription, "Jesus of Nazareth, the First Representative of the people."

LOVE MEN. (722)

Once when Henry George was calling on Cardinal Manning, the Cardinal remarked, "I love men, because Jesus loved them." Mr. George replied, "And I love Jesus, because He loved men." It makes little difference, which is the motive power, the main thing being that we love humanity. That we do not allow sin, sorrow, suffering to drown our passion for our fellows, and that our enthusiasm over-ride all the wickedness of men, just as a billow will wash over a dark black rock, and cover it with cleansing waters.

MASTER AND SERVANT. (723)

Ephes. 6: 5, 6, 9; Col. 4: 1.

On one occasion says Dr. Giestiveit, an old man took me through his establishment. As we passed along he said, "Most of these people have been with me for many years." He approached a woman near by and said, "How long have you been with me, Mary?" She blushed a little. The old man did not think he was ungallant in half exposing a woman's age, but she replied with a smile, "Twenty-four years." He asked another, and her reply was, "Twenty-six years." Throughout the establishment were men and women who had worked for that old man for twenty and thirty years. He seemed as happy as a boy. He said, "Every effort has been made to get these folks from me: big concerns have offered them fine positions if they would leave me and give away the secrets of our business: but they will not go," and his eyes were full of tears as he thought of their loyalty to him. The secret of his success was disclosed one day in another place. A number of team drivers were talking at noontime about "Christians." They were about to declare that there were no such folks on earth, when a colored man said, "Well, I drove a wagon for Blank and Company for over eight years: if there is such a thing as a Christian in this world Blank is one." Here is the reason of the happy relations which existed between master and servant.

JUSTICE IN THE STATE. (724)

Prov. 24: 23-25; Prov. 18: 5; Prov. 29: 2.

Justice is an essential virtue in the upbuilding of a state. Good and fearless men on the bench are an aid to righteousness and a rebuke to wickedness. The following figures given by Dr. Conan Doyle speak loudly concerning this in the United States. The British army in South Africa lost during three years 22,000 men, from all causes: in three years the United States lost 31,000 from homicide. London with 6,000,000 inhabitants had twenty-four murders last year; Chicago with less than 2,000,000 inhabitants had 128 murders. Of London's 24 murderers, nine were hanged: of Chicago's 128 one was hanged. The single states of Georgia and South Carolina had each more murders than the whole British empire.

CHARACTER AND INTELLECT. (725)

Ezek. 36: 26, 27; I Cor. 1: 27, 28.

Giving an address, a short time ago, Dr. Holland pointed out that the tendency of this age was to cultivate the intellect to the neglect of the Ethical part of one's life: to lay supreme emphasis upon brain power, and ignore the training of character. Rightly does he show, that such neglect is fatal, and destructive. If a person be endowed with exceptionally brilliant mental powers, all the more does he need a good moral basis for his life. Very frequently the highest form of intellect is unaccompanied by moral balance. Within my acquaintance is a gentleman very bright, alert, splendid business head, and as vigorous as one could wish, and might render valuable aid to God's work in almost any sphere, and yet his character has a spot in it which mars his usefulness, and is damning his life. All social questions must take into consideration the importance of character, as well as brain power.

HONESTY IS BEST IN BUSINESS. (726)

Prov. 11: 1; Prov. 16: 2.

The liar may succeed for a time, but eventually he will pay the piper. Such a lesson is conveyed in the following incident told by Dr. Morden, which needs no comment: "If I hire you," said a Detroit grocer to a boy who applied for work, "I suppose you will do as I tell you?" "Yes, sir." "If I told you to say the sugar was high grade when it was low, what would you say?" Hesitatingly the boy said, "I'd say it." "If I told you to say the coffee was pure, when it had beans in it, what would you say?" "I'd say it." The merchant was nonplussed. "How much would you work for?" he inquired very seriously. "One hundred dollars a week," he answered in a business like tone. "One hundred dollars a week," responded the grocery man; "with percentage after the first two weeks," said the boy coolly. "You see," he went on, "first-class liars come high and if you need them in your business you have got to pay the price, but I'll tell the truth and work for three dollars a week." The boy caught the grocer at his own game and got the job.

GAMBLING. (727)

II Thess. 3: 10; Rom. 12: 13.

Gambling is an untold curse to any man or community. At the close of any races, one can read of and see the disappointment and sorrow as the outcome of betting. How does gambling arise, and how do men get a taste for the game? This question was asked by Dr. Conwell, and received from a gambler in a

prison the following answer: "I began playing marbles for pennies and I found I could get five or ten cents out of every boy who came to school. Sometimes I would get a dollar and a quarter a day by playing marbles for pennies. I found I could get more money playing marbles than I could by working hard so I went on and on until I got into this fight in this gambling house, where I killed a man, though they have only sentenced me to twenty years' imprisonment," and says Dr. Conwell, if a man plays for five cents and keeps it, or if in a game he takes a cigar that he has played for, he has broken himself down: he has destroyed his own independence of character. He has taken the place of the meanest man on earth, in that he tries to get his own living without earning it.

YIELDING TO PASSING ILLS. (728)

Rom. 8: 28; I Sam. 3: 18.

The canoe of the Indian, says Dr. Watkinson, is the frailest craft on the water, and because of its frailty it is safe where massive boats would perish. Owing to its extreme tenuity or elasticity it sustains the least damage from the rocks, and triumphantly shoots the rapids. So at dangerous points of human life the sense of weakness becomes the secret of strength and safety. The Fram escaped the perils of the North Pole because her commander built her wide at the decks, narrowing down to the keel, so that she did not withstand the ice, but yielded to its pressure. The terrible masses could not get a grip of the cleverly constructed craft. When the awful pressure came, so far from crushing the vessel, it lifted her clean out of the ice and she rode triumphantly on the floes. If we unyieldingly, and defiantly deal with life, it grinds us to powder: but there is a wise passivity, an accommodativeness which conquers the sternness of things.

"STAY AT YOUR POST LAD." (729)

Acts 20: 24; Rev. 2: 10.

In his book entitled the "Prospector," Ralph Conner makes the Prospector, that is, the young missionary, to drop into a very hard place. The card playing, drinking, horse-racing men who are supposed to have Presbyterian leanings, rebelled against his coming, saying that there were plently of churches, that it would be a waste of money to overlap in church work, and besides they could not pay his salary. Thereupon they induced the superintendent to move the Prospector from that place, which went very much against the grain. Some time after that, the Prospector received a telegram saying that his widowed mother with whose life he had been bound up and whom he had left for a while behind, was very sick. And, when after travelling several hundred miles to his convener's home, and where he might take the train to see the loving face once more, another telegram was placed into his hands, which conveyed the last words of his dying mother, which read thus, "The Lord is my Shepherd, I shall not want. Stay at your post lad, till He calls." Brave Mother, and brave son.

ALL THINGS TO ALL MEN. (730)

I Cor. 9: 22.

It is said that leading to an Austrian city there is a bridge in the parapets of which there are twelve statues of our Lord. One represents him as the sower, one as the carpenter, one as the good physician; others represent him as the prophet, the priest, the king, and still others in other characters. When the simple-minded country folk come into the city in the early morning they pause and pray before Christ the sower. A little later the artisan comes in to work at his bench, and he stops to pray before the statue of the carpenter. Later the poor invalid comes out from the city to drink a breath of pure air, and he pauses to offer a prayer to the statue of the physician. There is more than superstition here. It is a great and fundamental truth that each man worships the Christ which best interprets his own thoughts and best supplies his highest wants. The glory of Christ is that he can be all things to all men in the highest sense. The weakness of men is that they can not cognize more of Christ than their own limitations permit, and that they are too prone to say not only "The Carpenter is my Christ," but "There is no Christ but the Carpenter."

—E. S. Lewis in "The Methodist Review."

Mental Tonic.

"WILD OATS" YIELD A LIFE-LONG HARVEST.

There was once an abbot who desired a piece of ground that lay near him. The owner refused to sell it, yet with much persuasion was content to let it. The abbot hired it for his rent, and covenanted to farm it with only one crop. He had his bargain and sowed it with acorns, a crop that lasted three hundred years.

Thus Satan begs for the first crop. Let him sow thy youth with acorns; they will grow up with the years to sturdy oaks, so big bulked and deep-rooted that they shall last all thy life.

INCREDULITY'S LOSS.

"It may not be amiss to bear in mind that a man may be as badly fooled by believing too little as by believing too much. . . . The world with its extreme caution and hard, crass materialism again and again has thrown away the baby with the water from the bath."—Dr. I. K. Funk.

Dr. Smith Baker, in the course of a masterly address before the Bangor Theological Seminary, dropped this wise hint: "Many great preachers are calm in their manner, but all great speakers are excited in their souls. An unexcited preacher is a failure."

The great essentials of life are something to do, something to love, and something to hope for.—T. Chalmers.

Present-Day Parables.

BY A. J. ARCHIBALD.

SEEING GOD. (731)

Matt. 5:8; Job 29:15; Matt. 11:5; Luke 4:18.

There is more in this world than you can see with the eye! We use the microscope and the telescope, and after their use we begin to realize how weak a thing is human vision. They help us to see so much that is new to us. If only we had some instrument that would help us to see the great Spiritual forces around us! But how blind we are!

A battery of eleven inch Howitzers, three miles out of Port Arthur, were working their destructive work upon the Russian lines. As the gunner pressed the bulb they saw the flash, heard the roar and the whistle of the shell and the officer on the hill saw a cloud of stones and dust rise, where it had struck; but no man saw the shell in transit, so swift had been its flight. But a double lens camera stood near by, and just as the gunner pressed the bulb, the photographer did the same, and in the negatives that they got were clear, sharp, positive pictures of the shell, a hundred feet in air. No human eye could see it, the camera saw it, flying in mid air, and put it on the sensitive plate.

Astronomers now have learned that a camera will drink in, as it were, a perfect picture of the Nebulae, accurate in detail, and with many features that no eye could grasp.

"No man hath seen God at any time." Is it a proof of his non-existence? O, if we could pull aside the veil, if we could tear off the scales I wonder what we would see! I wonder what!

THE REMOVER AND REDEEMER. (732)

Isa. 61:1; Luke 4:18.

At the great disaster in the Brocton Shoe Factory not long since, the timbers fell without a moment's warning and caught the operators at their work, holding many for the flames. In one room a man and a woman were thus held down. The timbers on the body of the man were heavy, no hope for him. But his hands were free. Reaching over he pulled the lighter materials from the body of the woman and told her to run for her life. He is on the list of the honored dead! When the woman was free, she could save herself. One made her free, and she lives.

If we were free of the past and of the old nature, Christ had never come and we would not preach as we do. It is because we are caught in the wreck of life, and tripped by temptation and pinioned by sin, that we want Him to come and set us free, that we may find our way back to God.

HIS WATCHFUL CARE. (733)

Ezek. 18: 4 and 20.

A million years before the first man breathed, God the Father set in yonder dome a mighty clock, a gigantic mechanism, this world is one of the cogs. For thousands of years men looked on but could not understand or read the figures on the dial. But in our day men look and get the time exact and so the longitude. They look and calculate and tell you when an eclipse will come a thousand years ahead, or when that sweeping comet will come again. Tell you to the second! All those heavenly bodies are one system, swinging on; and there behind sits the creator and sees his system work. Everybody has his part to play. They pull and draw upon each other with immeasurable force. Not one body could drop out without in a measure upseting the planitary system; and because this is true, He sits behind and keeps an eye and hand on every particle of matter in the aetherial realm. And on this ball, where we dwell, the same God has system. And not one man can drop below the level of his opportunity without in a measure upsetting God's plans for us. Thinkest thou He does not see? Thinkest thou He does not care? "Not a sparrow can fall without His notice."

"HE HIMSELF." (734)

Is. 53:12; I Pet. 2:24.

Two travellers, journeying in Egypt in our day, looked upon the Pyramids and the one said to his fellow, "I never saw anything so silly in my life." But Bonaparte had said to his fellows when they stood in battle array in their shadows, "Forty centuries look down upon you." Which of the two was right? In a sense, they are silly. No beauty. Little use, a tremendous task to construct. Only massive and durable. But there is this to remember about them: No Pharaoh put his hand to the task. They were built by slaves. What cared he for their groans or for those crushed in the operation! He was great and had many slaves. If the Pharaohs themselves had had to put a hundred blocks in place not one of the Pyramids had been constructed. The Pharaohs went on designing new Pyramids *because others bore the pain.*

As we of today look back at the completed atonement and see how much it cost to bring it about, we feel like saying, "It does not seem to be a sane thing." But here remember that the one who made the plan was the one to bear the pain. He had no slave to go to the cross for Him. Ah, no! He never would have made the plan in which He was the victim if the task could have been accomplished otherwise. But as you look back over all the pain and humiliation and shame, do not forget that in the Christ Himself was the beginning of the Atonement.

TIDE OF MISFORTUNE. (735)

Prov. 11:8; Ps. 102:2; II Cor. 1:4.

How many have been caught in the drift of misfortune and carried down to the vale of despair! Queen Mary sat upon the throne of Henry VIII. Morally Henry may have been weak, as a ruler he was strong. He had defied Rome and won. The woman sits upon his seat; when suddenly she is caught in the drift

of misfortune. She marries Phillip for love and discovers that he has married her for purely political reasons; and when he finds that the English are not slaves, in disgust he returns to the continent and sees his broken hearted wife no more. Then France has declared war and it goes badly for England. Calais that had been held for 500 years is lost. In trying to please the Pope she has alienated half her subjects. Seething discontent at home, failure abroad, domestic infelicity, Queen Mary caught in the drift of disaster is glad to die. Hers is a well known name; but there are millions whose names we never have heard; humble folk that have been so caught and whirled on downward into night.

ENVIRONMENT. (736)

Jer. 31: 29.

On June 6th, William, eldest son of the German Kaiser, was married to Cecilia, Grand Duchess of Mecklinburg-Schwerin. When the Kaiser first heard of his son's attachment he was opposed, it is said, to the union. The reason was that the mother of the bride is not loved in Germany on account of her ill-concealed preference for the kingdom and peoples of the Czar. So the Kaiser said, "Like mother, like child." But when he met her, who was the choice of the son, he was charmed; and inquiring into her life he discovered that her mother had had little to do with her training, but that she had been left almost wholly to the care of an English lady, Mrs. King. Cecilia is a true lover of Germany. There the great principle of environment is recognized. He looked for a defect that was not found because the surroundings had not been what he had anticipated.

PAY THE PRICE. (737)

Job 28: 18; Matt. 13: 46.

You go into Tiffany's great store in New York, and all around you, flashing and sending back the seven colors of the rainbow, are wonderful gems and magnificent pieces of cut glass. Necklaces fit for queens, and rings for an Eastern sultan! The value! The beauty! But you can have anything there *if you will pay the price.*

The highest treasures are not stones or manufactured glass. Cleopatra had these. Poor gaudy, lustful, human bubble that she was. The mighty ones have had other possessions. Wealth of mind and heart. You can have them, if you will pay the price. In this present life, in that life that is to come anything that is worth having is "bought with a price." Salvation cost the life of the Son. Greatness will cost sacrifice on your part. But pay the price! Pay the first installment today!

AN EMIGRANT. (738)

Matt. 10: 40; John 5: 23; John 17: 3.

But a small proportion of those living in this Western world have travelled in Italy. Some times we get the idea that Italy does not amount to much. That it is a land of dagoes and assassins. That every second man would harm you without the least provocation. That civilization with them is but a dwarfed bud. But when we go to Italy and look upon her natural glories, upon her treasures of art, upon her great cities with modern appliances, upon splendid cathedrals, and meet her citizens, educated and refined, in some ways in advance of the men of the West, then you stand amazed at Italy's glory. The fact is that men have come to us from Italy and misrepresented her. The lowest element, the class without property, often the pauper class has come; and that is about all we know of that great land of art and literature. "Italian," with our masses, is often a word of contempt, because the majority of those coming have not revealed to us the *true Italy.*

But when God the Father sent one from Heaven to earth he sent His Son. The express image of His person. God's heart was His heart. Gord's words were His words. God's holiness was His holiness. Down He came from heaven to earth and proved to every scale and grade of humanity the Divine love. In that ministry, cut short, He revealed *God as He is.*

SURRENDER. (739)

Acts 5: 32; Rom. 6: 16; Heb. 5: 9.

In 1899 a number of Boer prisoners were sent to the island of Ceylon to remain till the war was over. There, surrounded by the Indian ocean and under the eye of a guard, they were safe. When the war was over, officers came to them and said, "All who will take the oath of allegiance to Great Britain will be taken back to their homes in the Transvaal." The vast majority took the oath and went home. But hundreds were irreconcilable and remained. Every month since that some have humbled themselves and departed, and just a few days ago, here in 1905, we saw where the last Boer in Ceylon had written his name in Britain's books and departed. The time came when the proud man surrendered.

Jesus Christ is the great Victor. He is the King of Truth and eternity. Those who do not acknowledge Him, die in their chains. The only sane thing for us to do, in the presence of the recognized conqueror, is to rise up, take the oath of allegiance to Him, and hear Him say, "I come to set at liberty them that are bruised."

In the long run a man becomes what he purposes, and gains for himself what he really desires.—Hamilton Mabie.

In the photographer's negative all that is to be light is dark, and vice versa. This world is only the negative of the world to come, and what is dark here, will be light hereafter.—Tom Appleton.

The first word, third line, of illustration number 669, August issue of Current Anecdotes, should read niece instead of wife. I should have caught the mistake in editing the copy. I wish to thank John D. Long and M. C. Hughes for calling attention to it. F. M. Barton, Editor.

Preacher's Scrap Book.

"HOLY RUSSIA." (740)

Prov. 14: 34.

Captain T. Bentley Mott, U. S. A., contributes an article to *Scribner's Magazine* entitled "Three Days on the Volga." One incident which he relates is especially interesting. He says:

"As I look back upon the three delightful days we spent on the Volga, there stands out one scene more peaceful, more picturesque and more thoroughly imbued than all the rest with what is comprised in the one word 'Russian.' It was about nine o'clock in the evening and we had just pushed off from Simbirsk. The sun had sunk behind the western bluff and the long white buildings looked like great temples on an island promontory. We were still sitting around the dinner table on deck, and the calm beauty of the earth, the river, and the sky had brought its ineffable touch of silence. A great raft of many thousand logs, tier on top of tier, and capped with little houses for the lumbermen, was floating down the stream not far away. A strain of sad music, as from strong untutored throats, reached our ears, and, looking over, we saw, gathered on the highest point of the towering raft, a group of lumbermen, bare-headed, motionless, their long yellow locks and bright red shirts standing out against the purplish green of the river's edge.

"They were at attention, like so many soldiers, singing the evening hymn. It was finished just as we passed. Each reverently crossed himself several times, then put on his cap, and the group broke up. As the raft dropped astern, we could see them climbing along to their separate places of work or rest.

"The hymn of those rough men rising over the still river at nightfall was as one voice in the great chorus which we knew at that moment was borne to God from every camp and hamlet, every field and fireside throughout the strange land, which with no pharisaical arrogance, but reverently and with deep conviction calls itself 'Holy Russia.'" The peasants' religion is no doubt sincere, and a great comfort in their hard lives, tax-burdened and oppressed in many ways.

INFLUENCES OF AN EVIL LIFE. (741)

Prov. 5: 3-5.

How much mischief may be done to the morals of the community by the circumstances attending a recent mistrial in New York is shown by an anonymous letter since received by the District Attorney. It purports to come from a girl who works from seven in the morning till seven at night for the small sum of four dollars a week, which she gives to her widowed mother. She has been reading the reports of the trial of Nan Patterson, charged with murdering a man, with whom, as she admitted, she had lived a sinful life. The daily papers published long reports describing her appearance, the details of her daily life in prison, and stating that since the jury that tried her disagreed she had received numerous offers of employment at an enormous salary. It is not astonishing that the poor working girl who read these reports drew the inference from them that the way to success was to be wayward and wild. "It seems," she wrote, "it does not pay to be good."

CARNEGIE'S TEMPERANCE PRINCIPLES. (742)

Hab. 2: 15.

The *New York Tribune* says: "Andrew Carnegie will not have anything to do with any enterprise, however tempting financially, that has anything to do with the sale of intoxicating liquors. This is the report brought to a party of Pittsburg business men, who some days ago sent one of the number down to New York to interest Mr. Carnegie in a Pittsburg hotel project, which would involve the outlay of about $2,000,000, and would give Pittsburg a fine hotel.

"Mr. Carnegie declined to take the subject under advisement, though admitting that there would be much money in it, giving as his reason that he would have nothing to do with any project which would include the sale of liquor to insure success."

THE ANGEL OVER YOUR SHOULDER. (743)

Heb. 1: 7.

One of the prettiest Jewish stories ever heard was told by the Rev. G. A. Johnston Ross of London.

"Some time ago," he said, "I visited a furniture-dealer's shop in West London. The man was a Jew, and, noticing my clerical dress, he began to talk on religious matters. We had an interesting conversation, and, as I mounted my bicycle and said 'Good-by,' the man called out in Hebrew, 'Peace be unto thee,' using the pronoun in the plural number. 'Why did you not use the singular?' I asked. 'Who was the other one to whom you were wishing peace?' 'Do you not know?' replied the Jew. 'I said, Peace be unto you, and to the angel over your shoulder.' All poetry," added Mr. Ross, "has not gone out of old London—no, not yet!"

—*Christian Endeavor World.*

A STRANGE QUESTION ON A STREET CROSSING. (744)

Ezek. 33: 5.

Dr. R. A. Torrey, the famous evangelist, recently related a remarkable experience he had in Chicago. He said:

"I remember one time I was walking up the busiest street in Chicago. About a hundred yards ahead of me was a man. I had met hundreds that morning—thousands, I suppose. Something said to me, 'Speak to that man about his soul.' I stepped into a doorway and said, 'O Lord, if this voice in my heart is from Thee, I will do it,' It became clear.

"I turned round and started after the man, who was just coming across the crossing. It was one of the busiest streets in Chicago, and yet the crossing was perfectly clear. I don't

know to this day, except in the providence of God, how it happened so. I laid my hand upon his shoulder and said, 'My friend, are you a Christian?'

"He replied, 'That is a strange thing to ask a stranger in the middle of the street.' I said: 'I know it is. I don't ask every stranger that, but I felt impelled to ask you.'

"'Well, now, sir, this is very singular,' he said. 'I am a graduate of Amherst University, but you see what I am now. I am a drunkard. I have a cousin in this city who is a minister of the gospel. He was talking with me about my soul when I met him a short time ago, and here you come along, a perfect stranger that I never saw before, and ask if I am saved.' It made such an impression on the man that he took Christ—not that day, but two or three days afterwards—and was saved."

"KILLED BY SLANDER." (745)

Ps. 101: 5.

"Killed by slander," is the epitaph which William Engdahl, of Kenosha, Wis., says should be placed over the grave of his wife, who died from cerebrospinal meningitis at the Northwestern Hospital for the Insane recently. Mrs. Engdahl had been in the best of health until three weeks before, when she discovered that slanderous reports reflecting on her character were being circulated among her neighbors. The worry resulting from the reports caused her to go insane, and she died in less than two weeks after being taken to the hospital. She was forty-one years of age, and is survived by a husband and four children. There is a most precious word for all who are slandered and persecuted in I Peter 2: 20: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (Read also verses 19, 21, 22, 23.)

MERCIFUL BUDDHA. (746)

Luke 6: 36.

All lovers of animals must have been interested in the novel exhibition which was held in the Petit Palais, in the Champs Elysees, Paris, under the auspices of the Society for the Protection of Animals. It was an exhibition of posters, all drawn with the idea of encouraging kindness to animals. Prizes were offered for the best posters, which the society will reproduce and post all over the country. Hundreds of posters were exhibited, and, generally speaking, they were of a very high order of merit. The Angel of Mercy staying the hand of the brutal driver was the idea pervading most of the drawings, but others showed more originality. One poster showed a blind woman being led through the snow by her dog, while on her breast was a card denouncing cruelty to dumb beasts. Another showed Buddha, surrounded by animals, and saying, "Do nothing to a beast which you would not have done to yourself." The merciful man is always merciful to his beast. The brute creation has a right to humane treatment, while such treatment always redounds to the good of man.

KIND DEED OF A SEAGULL. (747)

Ps. 91: 12.

Even birds may sometimes teach us a lesson of mercy. A Manchester paper tells the following story: "A little time ago a sailor, who was very fond of birds and belonged to a Danish vessel that was passing the Isle of Man, let one of his pet pigeons out of its coop to stretch its wings. But the wind being very high, the poor pigeon was overpowered by the gale, and while trying to regain the deck was blown back into the water, and its master thought it was going to be drowned. And now a strange thing happened. Some gulls who had been watching the pigeon crowded round it, and one of them, who evidently wanted to rescue it, dived under it while struggling in the water. Then the gull was seen to rise with the pigeon on its back, and flying after the steamer, dropped it on to the deck. The Christian in all his troubles has the promise that God's angels shall bear him up in their hands, so that he need never be overwhelmed.

—*Christian Herald.*

BURNING IDOLS. (748)

Acts 19: 19.

"I have often read of that great day in the history of Florence," writes the Rev. F. B. Myer, "when the children went through the city and collected all the things that savoured of idolatry and sin, and as Savonarolo stood there they piled them up in the great square. The fire consumed them, and so far Florence was cleaned of things that hindered its joy and purity.

"I shall never forget a scene away in a kind of shanty in Leicester, years ago, when on Good Friday, as quite a young minister, I crept down to see the goings on of the Salvation Army, especially keen to witness the exhibition of idols which they had promised, and which I thought would be idols from the South Seas or India or elsewhere. I shall never forget how startled I was to see eight young men come in from the rear of the platform, each of them carrying a square sheet of cardboard; the one I saw first, covered with pipes, cigarette-holders, tobacco pouches, and things of that sort, and the others covered with feathers and bows and ribbons and sham jewelry; and I heard a man sitting behind me whisper to his mate, 'That's my pipe;' and there were women there who would indicate their bits of finery.

"If a man who is teaching others is always finding the truth searching his own heart deeper and deeper, should not the truth of God be searching you too, and making you give up things that grieve him?"

THE THREE TAPS PUZZLE. (749)

Rev. G. Arthur Sowter, M. A., said at the annual meeting of the Protestant Reformation Society: "When I was a boy at school we had one master who tried to knock a little mathematics into my head. There was one class of problem that he was always fond of setting, and he put it in this way: 'There was a man who had a cistern in his house that had three taps. Two of them were taps to supply the

cistern, and one was the tap to exhaust the cistern. One of the filling taps would fill the cistern in three hours twenty-five minutes, the other in two hours eighteen minutes, and the third tap would empty the cistern in four hours nineteen minutes twenty-one seconds.' Now, supposing he turned on all the taps at once, the problem was, how long would it take for the cistern to be filled? How I used to bless that man and his taps! I would go to bed and dream of taps till I nearly got water on the brain. But, do you know, a very simple solution to the problem occurred to me as a schoolboy, and that was, 'Why ever did not the owner of the cistern turn off the exhaust tap?' That would have at once cleared the matter up." One tap or sin will kill in so many years, another a little quicker, and a third very quickly.

ZEALOUS. (750)

II Tim. 4: 2.

I read in the Life of John Wesley a story of Methodists meeting in a barn, and how certain of the villagers, who were afraid to break through the door, resolved to place one inside who would open the door to them during the service, that they might disturb the congregation. This person went in before service began, and concealed himself in a sack in a corner of the barn. When the Methodists began to sing, he liked the tune so well that he would not get out of the sack till he had heard it through. Then followed a prayer, and during that prayer God worked on the man in the sack, so that he began to cry for mercy. The good people looked around, and were astonished to find a sinner in a sack seeking his Saviour. The door was not opened to the mob after all, for he who intended to do so was converted. It does not matter why the people come to hear the Gospel: God can bless them in any case. If Christ is preached, men will be saved, even if they come to disturb. "Sir," said one to me, "I had been to bargain about a pair of ducks on Sunday morning, and I passed by the door, and I thought I would just look in. There and then the Lord met with me, and those ducks were forgotten, for I found a Saviour." He is not far from any; and in answer to believing prayer He can deal with men and turn their hearts to Himself. Wherefore, work on! Go round with your tracts this afternoon. God is not far away from those houses. Stand in the street corner and preach; God is not far away from those who pass by. Go to your Sunday-school class, for God is not far from any one of the children. Work with cheerful hope, for the Lord is near you. Go your way, and make no bargain as to whether you live or die; only plead that promise, "Certainly I will be with thee." God is with us now, and soon we shall be with Him. Until the day break and the shadows flee away, abide with us, O Lord. Amen!—Spurgeon.

INDIANS HONOUR A BABE. (751)

John 11: 26.

A citizen of Connecticut, who has been living for the last two years at Wales, Alaska, reports that the natives have paid unusual honours to his infant son. The child was born in December last, and soon afterwards a deputation of the natives arrived at the house in formal state. They informed the parents of the child that they had found, by their incantations, that the boy was endowed with all the virtues, and would never die. They declared that he was the successor of Nel-u-ka-zus-ruk, a shaman who, two generations ago, had been worshipped by the tribe. He was credited with having effected some wonderful cures, and with having led an ascetic life. He had been murdered by enemies when he was in extreme old age. Since his death the tribe had been looking for his successor, but none had been born fulfilling the astrological auguries until this child. They brought gifts of all kinds, including ivory images fantastically carved, and little fur garments of the finest skins. They begged that he be named after the famous shaman, whose qualities they believed he would inherit. The parents listened in wonder to the deputation, but have no faith in their superstition. Happily they know that the child may indeed live for ever, as the Esquimaux said, but their faith has a better foundation than magical auguries. "He that believeth on Me shall never die."

AN ELEPHANT'S MISTAKEN KINDNESS. (752)

Matt. 10: 16.

Speaking on adaptedness of workers to particular work, Rev. F. Swainson, at the same meeting, said: "An elephant was one day walking through a forest, and espied a bird's nest with four eggs in it, and as he stopped to peep at it he soliloquised thus: 'Dear me! While the mother bird is away, harm may come to these eggs. I will stand by and look after them till she returns.' But the mother bird did not come, and he soliloquized again. 'These eggs will get cold and spoil if the mother bird does not come back soon,' and a happy idea struck him, for he said, 'I will sit on them myself, and keep them warm'; and he did sit on them, but with disastrous results. It is but an illustration of a well-meaning, good-intentioned individual working disaster through mistaking his call in life; but that charge cannot be laid to the London City Mission, for this mission sends picked men for picked work."

WELSH REVIVAL CATECHISM. (753)

Acts 2: 8.

"Jesus is living"—the Rev. Thomas Williams, with frame quivering, stands in front of the audience, and in a great shout exclaims, "Jesus is living. He must be living. Do we believe He is living?" Back comes the answer without hesitation from every part of the field, "We do." Question and answer followed in rapid succession, and the countryside rang with the shouts of the multitude: "Is He alive?" "Yes." "Did He die?" "Yes." "Was He buried?" "He was." "Did He rise again?" "Yes." "Are you sure?" "We are." "O, diolch, diolch! Where is He now?" "In

heaven, interceding for us." "O diolch, is He alive?" "He is." "O diolch, oh, diolch. The Father loved Him; do we love Him?" "We do." "Oh, bendigedig (wonderful, blessed), shall we give ourselves to Him?" "We shall." And over and over again they sang, "Diolch iddo! diolch iddo!" Subsequently the missioner again rose to speak, but the singing stopped him. He sat down again, as there was no stopping them till Mr. Sydney Evans sang "Caru gelyn" as a solo, which was taken up generally. The huge congregation brought the stirring scene to a close with a magnificent rendering of "Crown Him Lord of All."

FATHER'S DRAMATIC DISCOVERY. (754)

Daniel 12: 3.

Dramatic in the extreme was the heroic rescue of a child from death, witnessed by the pedestrians on Main street, Hamilton, the other day. A crowd of urchins were romping together when one of the children slipped and fell in front of an approaching street car. William Kinney, of Ross street, a city employee, saw the little one's danger, and at the risk of his life dragged it from the rails. As he held it in his arms he almost collapsed when the tot cried, "Oh, papa!" Not until the little one had thus recognized its parent was Kinney aware that his own offspring was so near to death, and that in his general solicitude for children he had saved his own. Kinney clutched the child close to his breast, kissed it again and again, and with tears streaming down his face hurried home with it. The man who saves a soul from death enters into a relationship of spiritual fatherhood that, next to his own salvation, is the sweetest and most honoured experience that can come into this mortal life, and will bring a glorious reward that shall last for ever and ever.

A THIEF'S MISTAKE. (755)

John 3: 19.

A robber made his entrance into St. Mary's Hospital, Jamaica, N. Y., a few nights ago, intending to steal the many gold and silver vessels which are stored in the chapel of the institution, with any other money and valuables he could find. He had evidently learned the plan of the building, for he made his way to the electric switchboard which controls the lights. It is supposed that he wanted to turn out the electric lights, which are kept burning in the chapel, and to search the place with his dark lantern. He had, however, failed to find out the mechanism of the switchboard, and, instead of turning out the lights, he moved the switch that turned on every light in the building. The inmates were startled by the sudden outburst of light, and one of them ran to the switchboard to ascertain the cause. She was just in time to see the robber rushing from the room, and she called up the police, but before they arrived the thief had made good his escape. He had gone, however, empty-handed. It was a curious mistake to make, for of all things light was precisely the thing he did not want. "Men loved darkness rather than light, because their deeds were evil."

TWO LADS THERE. (756)

At the great welcome meeting in Curzon Hall which opened the C. E. convention in London, the Rev. S. Nield called the Endeavourers to the joys of service. In illustration of the truth that love finds no task too great, and counts no sacrifice too costly, he told the story of a man who toiled hour after hour to reach the men who had been buried in a Lancashire colliery disaster. Others pressed on him urging him to stop for refreshment and rest, to let one of many volunteers take his place. But to all such entreaties his reply was, "Get away! I've two lads down there!" If we have the Christly love that longs after the souls of the perishing as if they were our own nearest and dearest, we shall not tire of efforts to save them.

HEAVE AWAY. (757)

Jonah 2:6; Ps. 40:2.

"In Edinburgh there is a post that has an item of history attached to it of rather a remarkable character, and a peculiar inscription is to be found thereon, which reads thus: 'Hoive awee, chaps! I'm nae did yit.' On making inquiry respecting that post, I was told that at that spot a large building once collapsed. A lad was missing, and it was suggested to the searchers that he might be buried, or perhaps killed, under the heap of stones and timber that had fallen, and immediately the debris was very carefully dug into. Whilst making the search in the fallen stones and timber, they heard distinctly a voice saying to them, 'Hoive awee, chaps! I'm nae did yit,' and it was found that the lad was underneath. They dug him out and brought him back to life again, and as far as I know he is alive today. There are those who tell us that the people, the submerged tenth, as they are called, are lost, but we seem to hear them crying from the depths of the debris of human lives, 'Heave away, chaps! I'm not dead yet,' and where there's life there's hope.

"'Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken may vibrate once more.'"

MIGRATORY SOULS. (758)

Heb. 13: 14.

Have we really ever found a man so low that there was no good streak in his makeup? On our own hearts, in our own lives, on every man's nature God has written his invitation, "Come home!"

The bird does not understand its nature; God has made it. Somewhere inside that lump of feathers He put a call to the land of the south. And when the blue sky of summer begins to take on its winter's gray the little creature hears that call. It was hatched in that tree; this is the only land it knows; but it heeds the call and goes, and because it goes and comes as the inner voice demands, it has perpetual summer. Just yesterday I saw a

robin shivering in the snow. It was a freak, that did not heed the call and suffered cold and hunger as the result. Let us listen to the migratory instinct and, nurturing our spiritual natures, be prepared to hear the call.

MERCILESS PHYSICIAN. (759)

Jam. 2:13.

A United States consul tells the following story, which illustrates that it does not pay to do unkind acts: An American woman who had been visiting at Aix-la-Chapelle had employed a physician. The bill which he submitted as she was about to leave the town was so large that she could do no better than pay several hundred marks on account, with the promise that she would remit the rest from Paris. To this the doctor objected, and demanded the whole amount of the bill at once. While the woman was sitting in a car of the Paris express at the station she was surprised by the appearance of the doctor, who asked to see her ticket. With that once in his hand he hurried away. The unfortunate woman left the train and went straightway to the consulate. Complaint was at once lodged at the police headquarters. The doctor was arrested, tried, and convicted of theft. He was fined one hundred marks, and his name was removed from the list of physicians and from the guidebooks. His punishment virtually ruined him.

MONEY OF A DEAD QUEEN. (760)

Heb. 7:25.

A correspondent, writing from Blantyre, Central Africa, to the *Johannesburg Star* says: "Strange though it may seem, it is nevertheless true that many natives here are only now becoming aware of the fact that Queen Victoria is really dead. In many parts of the Protectorate there are tribes which cannot understand why the profile of King Edward appears on some coins which reach their hands, and they are inclined to think that in some way or other the money is Portuguese and not British at all. On the other hand, near the European townships, natives are practically refusing to accept any other coin than that having the inscription of King Edward VII., as they have become imbued with the idea that sooner or later the Indian traders may refuse to accept money which bears the inscription of 'the Great White Queen,' since she is now dead." Let us preach a living Christ.

BLIND LEADERS OF THE BLIND. (761)

Jam. 1:5.

In Macaulay's essay on Robert Montgomery's poems, he tells how three rogues, knowing that a certain pious Brahmin had made a vow to sacrifice, on a certain day, a sheep to the gods and was going forth to buy one, resolved to make sport of him. One had an ugly dog, lame and blind, in a bag and offered to sell it to the Brahmin, who declined it, saying that it was a dog, not a sheep. Then a second confederate came up and pretended that he wanted to buy it for a sacrifice. The Brahmin was puzzled and disturbed and then in doubt; but seeing the third rogue coming up, agreed to let him decide whether the animal was a dog or a sheep. When the Brahmin was again assured that the animal was a sheep, he was deceived, and he concluded that the gods had taken away his senses, and he agreed to buy it and did so, and "offered it up to the gods, who being wroth at this unclean sacrifice, smote him with a sore disease in all his joints." In this story of the Sanscrit Æsop, says Macaulay, "the writer evidently means to caution us against the practice of puffers, a class of people who have more than once talked the public into the most absurd errors."

VALUES. (762)

A ton of iron ore under the mountain is worth ten cents on the market of the world. Bring it out to the surface and it is worth 50 cents. That is education in its elementary principles. Pass it through the furnace, melt out the dross, and the pig iron is worth $2. That is a little more education and of a higher grade. Heat it, take out a little more of the dross, hammer it into horseshoes, and it is worth $24, for it has been through school of a higher grade and is educated a little more. Hammer out more dross, bring it into small tacks, and it is worth $320, for the hammering educating process has fitted it for higher use. Hammer it again and again on this side and on that, take it through a course of college training, bringing it out into hair springs for watches, and it is worth $8,450, for it is now capable of moving the machinery that keeps time to the movements of the world. For the ton of ore substitute the mind of the child. Take it through the hammering education process of the schools and the analogy will be complete. As to its value in life, in society and in the world, it begins almost at zero, but as it is taken through the hammering-refining education process of the schools it increased in value and in power until it is capable of moving the machinery that moves the universe of life and action.

YOU REAP.

Samson came to manhood endowed with an overpowering physical strength, but he dillied and dallied with sin and allowed a woman to lead him with a silken thread; and see Samson there! Both eyes plucked out, using his strength to grind corn for the foe. And as he turns and turns and turns, month after month, at that cornmill, I wonder what he is thinking of, but if he stops for an instant the lash of the Philistine does fall, "Turn on, you Jew!" Do you wonder that he pulled down that palace on his own head? There are modern Samsons, listen to this nineteenth century wail:

"I have had my will, tasted every pleasure,
I have drunk my fill of the purple measure,
It has lost its zest, sorrow is my guest,
O the lees are bitter, give me rest."

"Love once filled my bowl, running o'er with
blisses,
Made my very soul drunk with its crimson
kisses,
But I drank it dry, love has passed me by,
O the lees are bitter, bitter, let me die."

The Homiletic Year—September.

By Rev. G. B. F. Hallock, D. D.

LABOR DAY. FRATERNITIES.

For suggestive Labor Day texts and themes. outlines and illustrations, see Current Anecdotes, Volume 3, pages 626 and 627; also Current Anecdotes, Vol. 4, pages 709-721; also Current Anecdotes, Vol. 5, pages 671-675 and 699-702. See also volume The Homiletic Year, by the editor of this department, pages 188-194.

WORK.

Work is the duty of every Christian, but it is not merely the duty, it is also his gracious privilege and joyous heritage. It is none the less a duty because a privilege, and none the less a privilege because a duty. Work is demanded of all who name the name of Christ as Redeemer and Lord. The Master "gives to every man his work." The command to every new born soul is, "Son, go to work." True, our gospel is a gospel of rest. To the weary, toiling, care-worn multitudes of earth, Christ calls, "Come unto me all ye that labor and are heavy laden, and I will give you rest." But the invitation is immediately succeeded by the injunction, "Take my yoke upon you and learn of me, for I am meek and lowly of heart: and ye shall find rest unto your souls." There is no rest for any Christian save as he shares with Christ the yoke of submission, sacrifice and service. Rest comes in doing the Master's will and his will is expressed in the words, "To every man his work;" "Son, go work." "Rest is not quitting the busy career, rest is but fitting oneself to one's sphere." Since the work we are to do is done in co-operation with God, it has about it a wonderful dignity. "We are laborers together with God." That is grand. The yoke is dual; we share it with Christ. In our service with Christ, we are also fellow laborers with all who labor in the same cause, both human and angelic, a thought that has in it untold inspiration.

—Henry Force.

HEAVEN'S LIGHT ON EARTH'S DRUDGERY.

"My Father worketh hitherto, and I work." —John 5:17.

I. The first thought which will light up life's drudgery is the remembrance that it has been appointed by God's wise providence. God as much sent Joseph through the drudgery and discipline of prison as through the glory of the palace. Every part of his life was designed for the evolution of a divine purpose for himself and others. If he had evaded the irksome duties of the prison, he would never have come in contact with Pharaoh's servants, and so the link which bound prison and palace would have been missing.

You can never tell why God is exposing you to the fret and pressure of the present moment until you see the apartments of which it is the vestibule. All God's purposes are love; "all things work together for good." For the disciple, all long, straight roads, however dusty, lead to the Golden City—the sure anticipation, therefore, of the goal which must be a happy one, since God is God, and our trust that he is bringing us thither by the shortest and wisest path should gild with the light of expectant hope the tedium and monotony of the present. I am even prepared to read the rather dull introductions and disquisitions with which Sir Walter Scott prefaces his great novels, because I know that I shall be well repaid when I get to the narrative.

II. The drudgery of life is as much a divine vocation as are its more brilliant passages. Too often we speak of being called to the ministry, confining the term to the young lad, who, like Samuel, has heard the divine voice; as if it were unsuitable to speak of a carpenter as being called to the bench, the blacksmith to the forge, the shoemaker to the last. This exclusive use of the word is in direct collision with the apostolic precedent which bids "every man abide in the same calling wherein he was called." "Brethren," said the great apostle, who more than any other has inspired the thinking of subsequent generations, "let every man, wherein he is called, therein abide with God."

If it were possible for the poor slaves of some great patrician's household, who might be compelled, on their bended backs, to bear for hours together without the least movement the chess-board on which their masters were deliberately playing, to be taught to think that the menial service they were called to perform was a divine vocation (I Cor. 7: 21), surely there is no toil or duty assigned to us in the course of divine providence in which we may not hear the voice of God. If you listen when the bell arouses your tired body to another day of toil, you will detect the silver music of the bells of heaven summoning you to take up your part in the great economy of the universe.

III. The faithful performance of drudgery duties is tending to the formation of noble character. All that God wants of anyone is faithfulness. Not brilliance, not success, not notoriety which attracts newspaper notice, but the quiet, regular, and careful performance of trivial and common duties, as beneath "the great Taskmaster's eye." To be "faithful in that which is least" will win as rich a reward as faithfulness in the greatest.

IV. In every piece of honest work, however irksome, laborious, and commonplace, we are fellow workers with God. Throughout his miracles we find our Lord invited and used the co-operation of his followers, or of some material substance, such as the bread and fish, or the interposition of the strong hands which rolled away the stone and unbound the swathed

limbs of Lazarus. All these are living illustrations of an eternal fact that God uses us as his fellow workers in the accomplishment of his purposes.

It is for him to cause the growth of the golden corn; but man must reap and thrash it, grind out the flour, make and distribute the loaves of bread. Only so can the great populations have their prayer answered as in many tongues they cry, "Give us this day our daily bread." It is God's work to flood with sunlight the woodland and forest, by earthquake and cataclysm to entomb vegetation in the cellars of the earth, and by long processes to change the green growth to coal; but all this provision would be useless unless man exhumed the ebony treasure, with infinite labor bore it to the surface, and presently carried it, by collier-barque or barge or costermonger's barrow, where it may be had for consumption in human homes.

The tailor is God's fellow workman, helping him to clothe the bodies which he has made to need garments of various textures. The builder helps God to house the children of men. The merchant helps God to bring the products of the east to refresh and enrich the toiling masses of the west. The author, printer, and publisher help God to distribute his thoughts and gospel for the quickening, comfort and inspiration of men. The girl who makes chocolate creams helps God to give pleasure and delight, as well as nourishment, to hundreds of children; and the lawn-tennis ball-manufacturer helps God in the development and strengthening of the human body, on the endurance and vitality of which the success of the gospel may largely depend on some far-off mission field.

It is a beautiful and inspiring thought, as we each go forth day by day to what seems to us a piece of common drudgery, to realize that God is our fellow helper, and that we are fellow workers with him.

Take up your work, then, do it with a brave heart, looking up to him who for thirty years wrought at the carpenter's bench, and remember that "your labor is not in vain in the Lord."—Rev. F. B. Meyer.

THE INDUSTRIAL CONFLICT.

"What hath a man for all his labors?"—Eccl. 2:22.

I need hardly remind you that the great character dominating every page of the New Testament was a poor man, without house or home. His attitude toward labor on the one hand, and capital on the other, may be imagined. It is well put by Dr. Henry J. Van Dyke:

"Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten idle bread.
Born within a lowly stable, where the cattle 'round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.
They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife.
I, the bread of heaven, am broken in the sacrament of life."

In another sermon on Labor he quoted from Emerson:

"The mountain and the squirrel
Had a quarrel,
And the former called the latter 'Little prig.'
Bun replied,
'You are doubtless very big,
But all sorts of things and weather
Must be taken in together
To make up a year
And a sphere
And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I;
And not half so spry.
I'll not deny you make
A very pretty squirrel track.
Talents differ, all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

—Rev. John D. Long.

MAKING THE WORLD BETTER.

A deaconess carrying a huge bundle entered a street car and found a seat beside a man with a hooked nose and a business-like grey eye. He coolly proceeded to "take her in," his reflections evidently running somewhat as follows:

"Black dress and bonnet—widow probably; dress rather rusty—poor, of course; works for the shops; looks like a good worker—it's a big bundle." Then aloud: "What do you make, madam?"

"Make," said the deaconess, somewhat startled, "why, nothing." Then, as the situation dawned upon her, she added: "I am trying to make the world better."

It was the man's turn to look confused: "Oh, beg pardon, I thought may be you wanted work; but"—grimly—"I see you've already got a big contract on hand."

THE "TEMPER" REQUIRED.

A story is told of the New York draft riots of '63. A reckless and desperate leader led a mob to loot the residence of a prominent citizen on Murray Hill. As he rushed up the front steps the door was opened by a sweet faced woman, who asked him what she could do for him. A moment the two faced each other—the desperate man and the gentle woman, and then the man turned, pistol in hand, and, addressing the mob, said: "I will kill the first man who puts his foot on those steps. Ready, forward, march!" And they marched away. When the mob had somewhat recovered from its surprise the leader was asked the meaning

of his sudden change of purpose. "Well," said he, "I recognized that woman. When my wife was sick she visited us. She got food for my sick wife and clothing and food for my sick children, and when I was discouraged and idle she got work for me. I will lay down my life for her."

That was an illustration of the temper which is needed to evangelize our cities.

THE WORKINGMAN AND THE SALOON.

I have preached the gospel in two states in the largest cities and smaller towns. Since I began my active life at the age of thirteen years, until the present, I have never known an honest, industrious Christian workman to be among the disgruntled ones, nor in all these years have I seen a workingman's home void of comforts and blessings for himself and family, unless the man was a patron of the saloon. Several of my charges have been composed entirely of working men, and nowhere have I found more nobleness of character, contentment, prosperity and happiness, and in no other charges were the church finances so cheerfully and earnestly met, as in these congregations composed of working men and their families.—Rev. Jas. S. Reajer.

THE BEER LAKE.

The beer which is consumed throughout the world in a single year would make a lake six feet deep, three and three-quarters miles long, a mile wide, or 2,319 acres in area. In this vast lake of beer we could easily drown all the English-speaking people to the number of 120,000,000 throughout the entire world; or we could give a beer bath to every man, woman and child at the same time in the entire continent of America.

LIQUOR "SPOILS THE SHOOTING."

Some one writes of General George Crook as follows: He heard everything that was said and saw everything that was going on about him, but seldom gave a sign. From the so-called pleasures of society, dinners, dances and receptions, he shrank in dismay. He ate only the simplest food. He never smoked. He hated wine. He wouldn't touch spirits; he marveled that any one should. "It spoils his shooting," said he; and our general was a capital shot.

GREATNESS THROUGH SERVICE.

"Whosoever will be chief among you, let him be your servant."—Matt. 20: 27.

I. All true greatness must be sought indirectly.

In Christ's kingdom highest usefulness is highest honor. Our aim should be helpfulness to others, not the lording it over them. He is greatest who helps most, most honored who is most useful. Preëminence in Christ's kingdom comes to us by "submitting one to another," by "edifying one another," by "studying to please one another," by "doing good as we have opportunity." The great are simply great servants, the chief, the chief servants. We are to seek for serviceableness, and then greatness comes. It has been said, "No man ever became great by laboring to be so. Indeed there is nothing so belittling as for one to be continually afraid he is going to become little."

Next to his divine nature, two elements contribute largely to Christ's greatness upon earth. The first, humility; the second, usefulness. He humbled himself and took the form of a servant. He went about doing good. He gave his life a ransom for many.

Is it not in the same indirect way the Apostle Paul gained his position of preëminence? Does not the world by common consent call him the Great Apostle? He called himself less than the least, and not worthy to be called an apostle. Yet is he not chief? What is the secret of it but this, that he "labored more abundantly than they all"?

II. Again, in these words of Christ, we see a perfectly just test to apply in all our estimates of human worth. The world is full of people claiming recognition. The wise world plods on and puts forward those who are useful. The Romans always decreed a crown to any citizen who saved a man's life. But the crown of Christ's kingdom is given only to him who saves a man's soul. The test of greatness is usefulness, and men are judged by that test.

III. The incident teaches us how to build for ourselves the most enduring monument. Write your name with kindness on a fellowman's heart, and you will be missed when you are gone. Your name shall last longer than on granite or marble. How many of us are living so as to be missed? It can only be done through this ministry of usefulness. "The memory of the just is blessed, but the name of the wicked shall rot."

Fraternities.

Fraternal organizations are said to enroll six million persons among their members in America. They are a growth for the most part of the century just closed and in the earlier part of the century they met vehement opposition—an opposition which entered into politics and was enshrined in the constitution of some branches of the Christian Church. That opposition could hardly have attained such strength had there been no reasonable grounds for it, and it is probably true that some men gave to their fraternity an importance in their lives and a control over their actions which just judgment cannot approve, and that some fraternities undertook to usurp control over the freedom and conscience of their members which a higher self respect would refuse.

But in spite of misuse and abuse the fraternities have lived on and grown stronger, and they are growing today in numbers and influence. They do not undertake to alter one's political or religious affiliations, nor is it believed that the tie of fraternity is likely to

alter the man's vote at the polls or his unbiased verdict in the jury box, nor do the fraternities attempt to usurp the place of the Christian Church. Yet it may be said that they bear witness in all these relations that the elements of brotherhood ought to enter in and may have an influential place in all our lives, whether in religion, in charity, or in business.

The fraternal societies in America are free from the dangerous repression of the despotic governments of the Old World, and under no temptation to use their brotherhood for purposes of treason or political plotting. Should any "Order" in our country so misuse its opportunity, its own members would be the first to rebuke the error. Probably the attempt to use a fraternity for political purposes would be as futile as an attempt so to misuse a church.—Rev. Franklin Noble, D.D.

FRATERNALISM.

Fraternalism may be said to have four great purposes: (1) To establish a bond of social union between individuals, teaching them that they are interdependent upon each other, and that, therefore, the well-being and progress of the one means a similar condition for the other. (2) To provide a fund for the family of the one who dies prematurely. (3) To protect business against the disastrous consequences of early or sudden death. (4) To provide a fund for old age in the form of an annual income or annuity for life. These conditions, it is believed, summarize the life work of man. If he fails to meet them, his life has been a failure. No one with the heart and instincts of a man wishes to fail in any of these things. They are the things for which he labors early and late, toward which he bends his best thought and most strenuous effort.—National Fraternal Press Association.

INHERENT STRENGTH OF FRATERNALISM: GOOD GOVERNMENT AND HOME PROTECTION.

The fraternal societies are, in my opinion, one of the greatest powers for good government and the protection of the home that we have in the country. This government will endure just so long as we protect the great interests represented by the fraternal orders.—President Theodore Roosevelt.

The most vital element of fraternalism is inherent in the system itself. It is the possibility for the accomplishment of tremendous beneficial results where all working together in the cause are actuated by those impulses of unselfish motives which recognize the truth of the precept that "I am my brother's keeper." It is this which has made possible the achievement during the past thirty years of the seemingly impossible to those who have not been able to see further than the compilation of cold mathematical tables; it is the same heart-throbs of the membership of the fraternal orders of this country which will enable them to continue their work to the end of time.—E. N. Haag.

MASONRY TRIUMPHANT.

"And they sing the song of Moses, the servant of God, and the song of the Lamb."—Rev. 15: 3.

When we pass from the narrow confines of the room which represents to us some of the features of King Solomon's temple to that Temple "not made with hands, eternal in the heavens," what song shall we sing? Our text is the answer: "The song of Moses and the song of the Lamb."

I. The Song of Moses.—What was that?

1. The Song of Patriotism. You will find its exact wording in Exodus 15. Miriam, the prophetess, with her timbrel, led the singing of the host that had escaped from Egypt through a lane made dry for them by God across the Red Sea. Baron Bunsen has said that modern history began on that memorable day.

The day will never come when Masons will forget the song of patriotism or fail to include in it a stanza of eulogy for America's great Masonic soldier and statesman and president, who was "first in peace, first in war, first in the hearts of his countrymen."

2. The Song of Law. Examine the Constitutions of nations, the Magna Charta written in the blood of martyrs, the decisions of great law courts, and what name do you find between and under the lines? Moses. He rises in isolated grandeur above the law givers of all time. The moral law as enunciated by him is as obligatory today as on the day he uttered it. This, too, is a Masonic song. At no communication are our members permitted to forget the laws that circumscribe them.

For what is the furniture of our lodges? No matter where they be situated, in New York or Hong Kong, Berlin or Oklahoma. It is the Bible, the Square and the Compass. What does the Bible mean? Law. The Square? Law. The Compass? Law.

The Bible is upon every Mason's altar, and its teachings underlie our principles. Go into any lodge-room in the wide world, and you will find the Book. We sadly fail in our efforts, I am aware, to shape our lives to the model it presents, but the fault is all our own and not the Order's to which, with all our unworthiness, we belong.

3. The Song of Prophecy. Not permitted himself to go over into the Promised Land, Moses predicted the fulfillment of God's promises for his people. Within the scope of his prophetic vision he saw the land entered, conquered, occupied, a kingdom established, a temple erected, all the glittering splendors of David's and Solomon's reigns and the everlasting rule of David's greater son.

Masonry is embodied optimism, the incarnation of hope and good will. She believes in the capabilities of human nature, the willingness of the Divine to reinforce the human, the betterment of the world by the co-operation of God and man.

4. The Song of Immortality. At the head of the 90th Psalm are these words: "A Song

of Moses." I am not sure that he wrote it, but I am positive that he believed in immortality, that when on Mount Nebo he put his head on God's soft hand, he did so in the firm conviction that the ravishment of eternity was about to open before him. So God gave to his beloved sleep, and death was swallowed up in victory.

There is inspiration in the funeral of a Mason. There is sadness, of course, over the loss of a brother dearly beloved, a grief that finds fitting expression in the exclamation: "Alas, my brother!" But I never see the acacia dropped upon the casket without hearing an echo of St. Paul's superb challenge: "O death! where is thy sting? O grave! where is thy victory?"

I have had time to touch on one stanza only of Heaven's song. But there is another.

II. The Song of Redemption.—"And the Song of the Lamb."

Moses was the schoolmaster to bring us to the greater Prophet he foretold. "The law was given by Moses, but grace and truth came by Jesus Christ." We turn from Sinai, enshrouded with the smoke of the Divine presence, to the little town of Bethlehem, where the babe is cradled who is to change the face of history, and to a place called Calvary, where he wins the world by sacrifice.

I was called to see a Masonic brother in the icy grip of death. He whispered: "I have a great want." I replied: "You have tender care, hosts of friends, enviable repute, and a chance to live." He gasped: "I want to know my sins forgiven." The plank I threw to him was this simple message: "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."

He closed his eyes and floated on into the calm harbor where the surges cease to roll.

The holy Saints John are deeply reverenced by every Mason. The song of Redemption was precious to both of them. One said: "Behold the Lamb of God that taketh away the sin of the world." The other declared: "These things are written that ye might believe that Jesus is the Christ the Saviour of the world."

We, like the choir invisible, must sing both stanzas of the song. The Song of Moses, the servant of God, for that is the song of patriotism, law, prophecy, and immortality. "And the Song of the Lamb," for that is the song of our personal redemption and the world's salvation.—Rev. A. E. Barnett.

ODD FELLOWS.

Membership. December 31st last our subordinate lodge membership was 830,961, and the number of sisters enrolled in the Rebekah lodges numbered 190,007. These figures exhibit a total membership of 1,020,968, and enable us for the first time honestly to claim fraternal affiliations with over a million persons.

These figures show an increase of 18,041 in subordinate lodge membership, and of 12,184 in female membership of Rebekah lodges; a total net gain during the year of 30,255.

The number of subordinate lodges have been increased by 190, making 11,419 now in existence, while the 5,053 Rebekah lodges indicate an increase of 257.

Revenue. The total revenue during 1898 was $8,766,393.56. The total expenditure $7,582,712.96. Surplus of revenue over expenditure, $1,183,680.60.

Reliefs. 87,613 brothers and 5,707 widowed families shared in the $3,422,986.50 distributed in relief.

The total invested funds of the Order amount to $27,185,241.46, a gain of $796,545.72; surely a profitable showing, especially in view of the fact that during the same time our expenses increased by $194,572,776, and the amount paid for relief by $58,357.09, while the total revenue decreased $79,866.34.

The substantial increase in subordinate membership, as compared with the average net gain of 8,399 during the past four years, and of 6,989 during the past two years, illustrates the latent energy of our Order and argues well for what is to come. As long as Odd Fellowship is maintained in its purity, the subordinate lodge will continue to be strong.—Grand Sire Alfred S. Pinkerton, Annual Address, 1899.

THE THREE LINKS.

I. First, Fellowship. There is implanted in the human heart a desire for fellowship. Life is absolutely lonely without it. Joy is always multiplied by sharing it, and trouble is always lightened by dividing the burden. As the tear drops in a child's eyes are hung with rainbows by kind words, so in the life of manhood, where larger feelings meet. No man has mourned for a hermit's life. Such a life is absolutely unnatural. Every one of us is absolutely a creature of society.

In times of trial there is nothing quite like human sympathy that touches a brother's hand and has in it a magnetism that stirs the most tender chord of the human heart. The Order is founded upon Friendship, Love, Truth, a trinity of forces that make a train hard to break.

II. The Second Link. You recall the familiar story of the sculptor whose touch seemed endowed with magic, and who, when a little girl marvelled at the beauty of an angel he had wrought, and referred to it as having been carved by him, declared that the angel was already in the marble, and that he had only cut away the stone around it, allowing it to escape.

Happy is that man in an organization who looks to men all around and discovers the angel of their nature, for every man has a better angel; and happy that Order, no matter what it is, that cuts away the marble and lets the angel out of the man. It is the grandest work in all the world. Ah, what a power is love! Love puts a new face upon this old world of ours. What a rosy world this would be if love obtained! If love ruled in the world, the world would be heaven, for heaven is a place where love is the atmosphere. Love makes even a rough landscape sparkle.

III. The Third Link. But I want to dwell more extensively on that third link in the

chain—truth. Do you know it is our duty as charitable men and women to learn the truth? A man asked Daniel Webster one time what was the most serious thought that ever occupied his mind. This was his answer: "My personal responsibility to God." And it is our business as Odd Fellows to learn the truth about God and the great hereafter.

Are you aware that a man is only great as he appropriates what God has provided for him? A butterfly came into my study one day and bathed its wings in the sunshine, and then lighted on the Word of God on my desk, spread its wings, fluttered awhile, walked across the page, and then flew out of the window forever. And the thought struck me that I am greater than that butterfly. A world of wisdom was under its feet, a world of revelation was beneath it, and it did not see it; but I do understand it, I do appropriate it to myself. That brilliant flower is brilliant, simply because it appropriates to itself the brilliant colors that are around it. That bird sings sweeter than that other bird on the top of the tree, simply because it appropriates the music; and he is greatest in the journey of life who appropriates to himself what God Almighty has provided for us. We are to learn to love him and serve him, and are to learn one more lesson, and that is the lesson of help.

There was a venerable painter whose genius had such a powerful hold upon him that he could not lay aside his palette and brushes even in his declining years. The aged man would work the livelong day upon a picture. And in the evening would gaze upon it, and with a sigh declare that his cunning was deserting him. His son, a brilliant young artist, would kindly tell the aged man to retire to rest, and that in the morning when his sight was clearer maybe the picture would take on a better appearance. In the night time the son would work upon the painting until he would make it reflect the handiwork of genius, and the next morning the old painter would take on fresh hope from what he believed to be his own work. Do you know that is the way the great God helps man? I paint my picture with trembling hand, and when I sleep God brings out the high lights and beauty of it; and if any man has ever made a masterpiece in life, it is the Heavenly Father's teaching that has made it that way. Oh, I would impress on you the beauty of that, how the Father doeth! Let us remember the great hereafter, throbbing with its deathless issues. Let us be men in that particular.

May you be Odd Fellows indeed! Odd to those who are sinful and worldly, odd to the stingy and mean, odd to all that is depraved and unholy and material, but thoroughly in harmony with God and with your brethren dwelling in tents down here and in the palace of the King hereafter.—Rev. Virgil W. Teves.

KNIGHTS OF PYTHIAS.

The Order has grown to a membership of over 450,000 in the United States and Canada. Of these over 45,000 or one-tenth are partakers of the Endowment Rank, which in its first ten years paid for death benefits about $2,000,000. The insurance which it holds in force is nearly $90,000,000.

The Pythian motto is, "Be Generous, Brave, and True." During its later career the Order has paid in ten years about $10,000,000 in death benefits.

The high and holy mission of Pythian Knighthood is to relieve the miseries incident to human life, to assuage its sorrows, to wipe away the tears of widows and orphans.

Man needed a closer acquaintance with man the world over. This organization was formed to deal with substantial life, to minister to real life.—John VanValkenburg, Supreme Chancellor.

One of the leading maxims of the Pythagorean philosophy was, "that the two most excellent things for man were to speak the truth and to render benefits to each other," and I pray that the sunlight of truth may burn this maxim in your heart of hearts.—John VanValkenburg, Supreme Chancellor.

KNIGHTS OF MALTA.

This fraternity, though active in the modern life of the present day, follows the tradition and preserves the essential principles of the historic Knights Hospitalers of St. John, and derive from their usages its beautiful and impressive ritual.

The cradle of the ancient Order was the hospital of St. John the almoner, erected in Jerusalem in 1048, for the relief of Christian pilgrims visiting Jerusalem and the Holy Sepulchre. The brethren of the Order devoted themselves to the service and defence of the hospital along with the hospital of St. Mary Magdalen for women. These hospitals had been built and supported by the contributions of wealthy European Christians, and the services of the Knights made the charity effective.

The good name of the hospitals in Jerusalem led to the founding of several similar charities throughout Europe cared for by Christian Knights in fellowship with the Knights Hospitalers in Jerusalem; and these different companies of Knights became, under the Knights of St. John of Jerusalem, the most celebrated of the military and religious orders of the Middle Ages.

It preserves the rites and ceremonies of the Middle Ages, and its twelve degrees are of extraordinary beauty and sublimity.

In its declaration of principles it declares itself "a body of men banded together, under most binding forms, to comfort one another in the practice of the Christian religion; to offer mutual assistance in time of need; to promote Protestant Unity; to defend the Protestant faith against all foes whatsoever; to ever defend civil and religious liberty; to exercise the fullest toleration and charity toward all men; to practice benevolence and to maintain a universal Protestant fraternity.

"It is neither a national, political, nor sectarian association.

"It is the most Ancient Knightly Order in existence, and is the legitimate descendant of the illustrious, religious and military Order of the Middle Ages; heir to its greatness, and

fully endowed with all its ancient rites and ceremonies.

"It is fraternal, and its obligations bind to secrecy and mutual protection.

"It is military, but drilling and uniforming are optional.

"It is a religious Order, and welcomes all Protestants by whatever name known, who love our Lord Jesus Christ, to enlist under its banner.

"It is beneficial, paying both sick and death benefits."

OUR COUNTRY'S DEFENCE.

I was formerly prejudiced against all secret societies, having refused invitations to join many. But some Christian friends whom I esteem very highly were enthusiastic Knights of Malta and they persuaded me to join the Order. I am glad to say that I have never had occasion to regret so doing. My connection with the Knights of Malta has given me an influence with many men, and also an opportunity to reach and help them in spiritual things, that I could not have had in my ordinary church work. Not that Malta is above Church, for I place no human organization above the Church of Jesus Christ; but next to the Church, among the quiet and positive forces which are making for righteousness, and the Kingdom of God on earth, I place in high honor the Ancient and Illustrious Order of Knights of Malta. I believe in the Order and feel sure that it has a mission in the world. I believe that our country needs its defense and work in the future as much as did the holy pilgrims in the centuries that are gone.—Rev. O. R. Miller, D.D.

PHILANTHROPY AND TRUTH.

For pure philanthropy, an evangelical system of truth, well drilled military discipline, growing numerical strength, generous fraternal unity, animated and pervaded with the love of God and our glorious Redeemer, Malta Knighthood stands today without a rival in America! Its ritualistic work and degrees are as full of profound significance, as well calculated to lead men to higher types of manhood, as can be found in any human institution—yes, I hesitate not to say, cannot be equaled in any human organized body. There are many claimants for our young men in America, many systems of knighthood so-called, pleading for their services; but as a Christian minister, and standing in one of the leading pulpits of America, I give it as my deliberate judgment—for pure evangelical knighthood none can take rank with the Ancient and Illustrious Order of the Knights of Malta.—Rev. Thomas Chalmers Easton, D.D.

MAN'S DUTY TO HIS FAMILY.

"But if any provide not for his own, and specially for his own house, he hath denied the faith, and is worse than an infidel."—I Timothy 5: 8.

I. First.—The home is a divine institution. Its responsibilities are great and irrevokable. The Christian religion recognizes the bonds and increases their sacredness. The man is the head of the family, and by divine decree is made the bread-winner. Upon him falls the duty of making provision for his home and for all beneath his roof. There are two life provisions one is compelled to make, namely, one must provide for the temporal needs of those dependent upon him, and for his future character and state.

II. Second.—Anything which brings men together and inspires friendship, confidence and brotherly love has my support. Fraternal insurance has united men in a bond which cannot be broken. It has bridged the grave, and has made the surviving members the personal guardians of the widows and the orphans.

III. Third.—A man has betrayed the faith if he does not provide for his future state and if he does not transmit to his children a righteous name and an immaculate character. No man has a right to bring a child into this world and curse it with an immoral nature and an impure character. It is the father's business to provide for himself a clean life, and, therefore, for his children a model-like father. He is responsible to that extent for their destiny. He can make rich provisions in Christ. A man and his whole household can be saved and he can be assured of the future state.

Seek first the kingdom of God, and all things shall be added. In your Father's house you shall have an apartment all your own, and it was not made with hands, it is eternal, and in the Heavens. Take both kinds of insurance—earthly and heavenly.—Rev. M. A. Matthews, D.D.

A CHURCHMAN'S TROUBLE.

Rev. W. R. Mowll says: "I know a good churchman who once took a much-needed holiday, and, of course, his prayer-book accompanied him. On the first Sunday morning he went to a church that was said to be the Church of England. He took his prayer-book with him, with the intention of joining in the worship of God's house, but he felt on entering that he was not in a Church of England at all. The verger, however, assured him he was, and he took his seat. After a while the service commenced. He could not recognize the order of service, but instinctively turned to the morning prayer. That was not the service. Then he turned to the Epistles and Gospels, but that was not the service. Then he turned to the Ante-Communion Service, but still he could not find the service going on then, and in absolute helplessness and despair he turned to the 'form of service of prayer for those at sea.'"

The other day a little red-faced Irishman approached a postoffice which had three letter boxes outside. One was labelled "City," another "Domestic," and the third "Foreign." He looked at the three in turn, and then, as a puzzled expression crossed his face, scratched his head. "Faith," he was heard to mutter, "I don't know in which wan to put th' letter. Sure, Katie's a domestick, an' she lives in the city all right, an' she's a furriner, too; but begobs, damfino how the dommed thing can go in both of th' three holes at wance."

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

BY A. C. DIXON, HENRY SLOAN COFFIN, LEN G. BROUGHTON, W. W. DAWLEY, CHARLES E. JEFFERSON, ALLAN CRABTREE AND WILLIAM McNEILL.

THE HEROINE OF LOVE.

Text: "Now it came to pass in the days when the judges ruled that there was a famine in the land."—Ruth 1:1.

This book of Ruth is an oasis in the desert, a fragrant rose in the midst of many thorns. The flowers of domestic love may be growing in nooks which the corruptions of public life have not reached. There is always hope for a people so long as the family life is kept pure. Home rule exists everywhere.

No man can completely run away from the influences of a good home, and it may be, after all, that God is more interested in the private affairs of people than he is in great public events.

Naomi, now a widow and childless, finds herself in a foreign land, lonely and impoverished. Her heart turns to her home, and she determines to go back.

Thus God often uses sorrow to bring us to the way of obedience. If the darkness turns us to the light, thank God for darkness. If sorrow makes us seek the sanctuary, sorrow is a minister of mercy. If poverty leads us back to God's house, poverty is our enrichment. Naomi's decision to return to Bethlehem alone brings Ruth before us as the heroine of love, who in her hearty devotion illustrates what our love for Christ should be.

I. Love sympathizing with love.

The hearts of Naomi and Ruth have been fused into one heart in the furnace of affliction. They have suffered together, and now it is a relief to weep together. Tears are the safety valve of the soul. Elizabeth Browning wrote:

> "Bless God, all ye who suffer not
> More grief than ye can weep over."

If the hot furnace of our grief be not cooled by falling tears, it will soon consume us.

II. Love cleaving to love.

Naomi urges Orpah and Ruth not to go with her, on the ground that she could not furnish them with a husband, whereupon Orpah kisses her mother-in-law and returns. Like some young women of the present day, she seems to have thought that marriage was the most important thing in the world, and we may excuse one who has been happily married for shrinking from the loneliness of widowhood.

Let it be said just here that the traditional joke about the disagreeableness and selfishness of mothers-in-law does not apply to Naomi. Like most mothers-in-law of today she was gentle, kind and loving, anxious to do the best she could for those whom her sons had loved. Ruth did not kiss Naomi a second time, but she "clave unto her." The silent cleaving, doubtless, pleased Naomi better than the affectionate kiss. To give a token of love is not like giving oneself.

And now Naomi adds another reason for Ruth's return. She may follow her sister's example and go back to her people and her gods. The reply of Ruth is an apple of gold in a picture of silver: "Intreat me not to leave thee, nor to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest I will die, and there will I be buried."

III. Love sacrificing for love.

"How dear to my heart are the scenes of my childhood," and Ruth left them all for love. Every hill, valley, tree, flower and brook of Moab were doubtless dear to her heart. But she turns away from them all for love. For the last time she lays a wreath of flowers upon the grave of her dead and turns away from that for love.

The religion of her people she leaves for love

IV. Love sharing with love.

Ruth gives up and takes up. She gives up all that Moab was to her and takes up all that loyal devotion to Naomi requires. "Where thou lodgest I will lodge, thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried."

Naomi was poor, and for love Ruth shared her poverty. Naomi was lonely and for love she would share her loneliness. Naomi was just beginning a perilous journey from Moab to Jerusalem, but love cares not for danger. Naomi worshiped Jehovah the true God, and Ruth was glad to say, "Thy God shall be my God." In life and death fervent love delights to share whatever may come.

V. Love serving love.

Gleaning the wheat after the reapers was the portion of a pauper, but Ruth willingly accepted the position that she may serve the object of her love. Gladstone reading and praying beside the cot of the street sweeper seems nobler than Gladstone ruling Great Britain. Queen Victoria ministering to the wants of the poor peasant woman in Scotland looks more royal than Victoria, Empress of India.

Humble service is the token of true love. Jesus came "not to be ministered unto but to minister" because he loved us. And the reason for girding himself with the towel, and washing his disciples' feet, is given in the words, "he loved them unto the end." The most menial service is glorified by love. Murillo's master painting which represents a woman in the kitchen cooking dinner for her family, while the angels assist, makes cooking a vestibule of Heaven. It is love of country that makes the

patriot bear with cheerfulness the long march, the bloody conflict, and the lingering pain in the hospital. He who loves well is the only one who can serve well.

VI. Love obeying love.

Naomi told Ruth what to do, and she did it without questioning. She acted contrary to the customs of Moab, where she had been trained, but she had such confidence in the loving wisdom of Naomi that she was willing even to act contrary to her own judgment. "This is the love of God that we keep his commandments." Obedience is love.

The feeling which melts one with emotion, but does not prompt to obedience, is sometimes mistaken for love. It is only a counterfeit, and when we consider how much Jesus Christ loves us it ought to be easy for our love to obey his love. We obey authority because we must; we obey love because we delight to do so.

VII. Love receiving all that love bestows.

Naomi warned Ruth on leaving Moab that she need not expect a husband in Bethlehem, and Ruth came not for the husband but for her love of Naomi. Through the loving ministry of her mother-in-law Ruth becomes the honored wife of Boaz, and the ancestress of our Lord Jesus Christ. The love that denied itself for Naomi is now willing to receive all that Naomi can give. And the God who asks of us self-denial, lovingly urges us to receive all the riches of grace and glory that he can bestow.

The honor, the glory, the happiness that come through our relation to Jesus Christ our Father delights to give us, and our love for him makes us gratefully receive them from his hand. And if we shall prove as loyal to Christ as Ruth was to Naomi, the time is coming when we shall be exalted to a place on the throne with our royal husband. The hand that offers the cross delights to give the crown.—Rev. A. C. Dixon, D.D.

"WE CAN"—"YE SHALL."

Text: "And they said unto him, We can. And Jesus said unto them, Ye shall."—Mark 10: 39.

Ambitions are odd packages, when one comes to undo them and look at what they contain. It seemed like miserable place-hunting in James and John to ask for seats on Christ's right and left in his glory. We are not surprised that the ten were indignant with them; but we are surprised that there was no trace of indignation in Jesus' reply. He saw that their ambitions were not purely selfish. The seats they wanted were on his right and left, and that implied affection and loyalty to him. Wherever he was they wished to be near him and to share his life. And so, deftly, Jesus proceeds to untie this package and assort its varied contents.

I. First, he takes the wishes of these two men as an indication of the stuff they are made of. The man who asks for a throne has some royalty in his makeup. Jesus knows that they must be educated for a place at his throne, so he puts this question, "Can ye drink of the cup I drink of?" He is preparing for a throne. Can they share his preparation? Without stoping to ask what he really meant, without suspicion of Gethsemane or of the darker tragedy of Golgotha, they answered promptly, "We can." And we are astonished that Jesus at once affirms their vainglorious "We can" with an instant "Ye shall." It was a good thing that those immodest men were ready to enter Christ's school, little as they knew what its required courses were. Whatever his—his cup, his baptism, his throne, his education, his position—they took for their ideal. It was the highest and best they could think of. And it is a blessed vanity when any man or woman, faced with the vision of the ideal of what he or she ought to be, says, "I can," for as Robert Louis Stevenson has so well put it, "Not God himself can forgive the hanger-back."

The more heartily we say "We can live this day in Jesus' way," the more confidently God answers our assurance with his "Ye shall."

II. Again, to undertake to fill any position in the world is to seem boastful. Every task under the sun is a labor fit for a god, because all honest work is our Father's business.

We probably realize as we take the cup of some life-work in our hands as little as did James and John how hard it will be to drink it as Christ did his. And yet the more stoutly we take the cup in our hands and say, "We can," the more confidence we shall feel as the Master of all good workmen cries, "Ye shall!"

III. Again, thinking is another piece of audacity on our part. Every subject we can suggest leads off into impenetrable mystery. Think about ourselves and how we have come to be what we are today, about our ideas of right and wrong, about our likes and dislikes. Try to account for any of these things and our minds are at once beyond their depth.

Well, our Lord Jesus has held in his hands the cup of thought and he has bequeathed to us a spirit of openmindedness and loyalty to the truth. He has shown us that right living is the road to right thinking. And the more stoutly we declare we can think out life's problems in that temper, the more surely do we walk along that path of uprightness which shineth more and more unto the perfect day, and the more the All-wise backs up our search for wisdom with his hearty, "Ye shall."

IV. Take one other illustration. Friendship is another challenge to our hardihood. Think what the word "friend" means since Jesus has borne it. The more resolutely we study that ideal of friendship, of trying to be to man what Jesus Christ is to us, the more assuredly our best Friend says, "Ye shall!"

V. And now to pass from this highest of human ties up to our relation to God. The cup which Jesus Christ held out to these men was the cup of Christian discipleship. They were to follow him in his complete oneness with the Father; thinking with God, feeling with God, working with God. They were to season the world as salt, and change it as leaven, and turn it upside down until it stood right side, which is God's side, up. Through their ideas men were to know the mind of God; through

their love to feel the throbbing of his heart; through their plans to see the purposes God was bringing to pass through the eternal ages. They were to reincarnate their Father's life as Jesus had embodied it. "Who is sufficient for these things?" But how could they help saying, "We can"? As often as we look back down the vista of the centuries at his figure; as often as we feel the charm of the Spirit in his teaching, of his contact with men, of his quiet communings with the unseen Father; as often as we see what he lived for, and worked for, and died for, and ever liveth for, every true impulse in us cries out: "There,—that is the only cup of life for me. I must and I can drink it!" And as we reach out immodest and presumptuous hands to take the cup of Christian discipleship, our delighted Father in heaven cries out, "My sons and daughters, ye shall!"

VI. And what a risk Jesus Christ took. Knowing James and John as we do, knowing the kind of stock they came of in that ambitious mother Salome, would we have ventured to say that these men could drain their Master's cup? But God shows just such amazing confidence in his children all the time. Why, for example, does he allow us to be tempted? Why does the forbidden fruit hang so conveniently low on the boughs in every man's Eden?

You remember that picturesque prologue to the Book of Job, where the scene is laid in heaven and Satan is represented as coming with other attendants into God's presence. And just because God is certain that through any amount of trial Job will come forth as gold, he hands him over to be tempted. Jesus gives Peter the same explanation of temptation. "Simon, Simon, behold, Satan hath obtained (R. V. margin) you by asking, that he may sift you as wheat." Why "obtained"? Because our Lord is confident that Simon Peter will eventually turn again and be better fitted by his sifting to strengthen his brethren.

VII. Doubt is another mark of God's confidence. Why do times come to us when it is so hard to hold on firmly to our convictions? Why do things we hope for seem so vague, shadowy, unreal? Why is it that faith seems just about to slip out of our grasp, so that as a great hero of faith as Martin Luther should cry "At times I believe and at times I doubt"? When childhood's notions of the Bible and God and prayer disappear, when the well known headlands and clearly staked course of our early religious life are obscured by the mist of uncertainty, God is relying on us, in fidelity to the compass of conscience and the chart of the best guidance we have, to make our way safely until the fog lifts and we look up clearly into his sunlit face.

VIII. We are surrounded with tokens of his confidence in us. Why did God go to the trouble of creating us in the beginning but that he thought that we would be worthy his pains? Why does he hand out forgiveness freely, without money and without price, day after day and day after day, but that he believes we will not be dishonorable enough to go and abuse his kindness? Why did he equip us with talents, some five, some two, and some one, but that he feels confident we will not wrap them in a napkin and bury them in the ground of uselessness? Why does he place in our frail hands the keys of the Kingdom of Heaven, and give us free admittance to sonship with himself, with a son's knowledge of his plans, his hopes, his love, and a share in his work, but that he believes we cannot possibly be selfish enough to let the door remain shut in the face of our brother, but will open it for him and bring him, too, into sonship with the Father?

God draws us, educates us, transforms us, makes us his co-workers by trusting us. We are saved by faith, but not faith in God only or mainly, but something that comes long before it—his faith in us.

And it is his faith in us that gives us faith that we can be what he believes we can. In 1897, when the Gordon Highlanders were sent to scale the steep heights of Dargai, their commander, as he gave the word to charge, called out, "The Gordons will do it." And they did. How could they help themselves? God's "Ye shall," spoken at once to our presumptuous, "We can," as we take Christ's cup of life, of work, of thought, of friendship, of sonship with the Father, assures us of his confidence in our ability to drain it and binds us fast to our own highest ideals.

And more than that, it guarantees that all the might of his Divine Omnipotence is behind our efforts. For whenever you and I say, "We can," to anything that is God's—his cup, his life, his work, his wisdom, his will—we put ourselves in the line of his working in us—both to will and to do of his good pleasure. No wonder he is so confident! Not we, but he, insures the result.

"They say unto him, We can,"—and you and I are saying it today, are we not?—perhaps with as mixed ambitions as James and John had,—"We can, we can." "And Jesus said unto them, Ye shall!"—Rev. Henry Sloan Coffin.

THE IDEAL CHURCH.

Text: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5: 25-27.

We are not to despise this text just because it is a vision of the ideal. If there is anything the church needs more than another, it is a proper ideal, a divine ideal. And so the Apostle Paul here, having once caught a vision of the ideal church, breaks that vision upon the local church at Ephesus, and through it to the church of the world; endeavoring thereby to enable the local church in its human operations, guided by the Spirit of the Divine Operator, to examine itself and see wherein its life and the life of the ideal church differ.

I. The waiting groom.

The picture, to my mind, of the Church of Jesus Christ is a very interesting one. Christ is represented as a bridegroom, waiting for the appearing of his bride. It makes no difference how old we are; it makes no difference how long we have been married; the moment

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HOMILETIC DEPARTMENT

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we introduce the thought of a bride, there at once swells up in our hearts the experience of wedding, when we were waiting for the readiness of our bride. Those days became weeks, the hours became days and seconds became minutes, until the moment came. Clothes! It looked like to us she had time to make clothes enough for a lifetime—of course it did not look that way when the next season rolled around. Waiting for the preparation of the bride! To my mind, the apostle in the presentation of this text, sees this picture: Christ, the bridegroom, is waiting for his bride, the church. My! How slow she has been. How long it has taken her to get her garments ready. How long, how long she has kept him waiting. Walking to and fro these centuries, just waiting for the bride to get her fixings in order. When the fixings are in order, then comes the time of presentation, when she shall be presented to him without spot, wrinkle or blemish. Then will dawn the full orbed glory of the blessed church.

II. What is involved in the ideal church?

1. First, the ideal church is the church whose administrative life is under the direct control of the Holy Ghost. He is the authority in the church. All officers in the church must be subordinate to him. The pastor, the deacons, the clerk, the treasurer, the singers and the collectors, down to the sexton; every single, solitary officer must acknowledge his subordinate position to that of the Holy Ghost.

2. The ideal church must be one, also, where there are no factions, no schisms, no differences by social rank, money rank or any other rank, but one family.

3. Again, let me say, that the ideal church is one that has fellowship and federation with no sect, society or creed in which the name of Jesus is not allowed to appear upon the masthead. A moment ago, I said that Jesus was the waiting bridegroom, and the church his bride. Let us take that picture again. Can you conceive of a bridegroom who would, for a moment, tolerate the bride who would federate, or fellowship with any other bridegroom? Can you conceive of a condition in which the bridegroom would, for a moment, consider owning and acknowledging the bride that would in daily life, under any condition, deny the use of her name? Can you conceive of a man who would think so little of himself as to allow his bride to go out denying the use of the name of her husband? The ideal church will see to it righteously, persistently, that her bridegroom is not denied in any fellowship or federation that she may be called to enter into. These are times when the Christian Church must be a witness for Christ.

4. In the life of the ideal church there will be helpful discipline. I do not mean rough treatment of a man or woman who may have been overtaken in a fault. I mean a discipline that disciplines. A discipline that develops, that looks after both the weak and the strong ones, and tries in every way to bring them up in the strength of Jesus Christ. That is ideal church discipline. When the local church begins to look after its membership in this way, you will find that it is not going to be so hard to have an ideal church.

III. Now, I wish to speak of the doctrine of the church. It is the foundation of the church. I make no apology when I say, doctrine. Some people think doctrine is such a dry subject that we cannot afford to speak of it in a mixed audience. There are three fundamental doctrines, and no ideal church can exist that does not embrace them.

1. First, the integrity of the Scriptures. There can be no ideal church without the integrity of the Scriptures is maintained. Scientists are beginning to see that the Bible knows more about science than they do. Mark what I tell you; the questions about which the scientists differ will be settled in the days not far distant by the Bible. The Bible is not a scientific book, and yet its teachings no scientist can refute.

I saw a cartoon the other day of a young minister seated in his study. He was preparing his first sermon. An electric light hung over his head. He wore a shade over his eyes. The text of his sermon was: "Thy Word is Truth." On one side he had Spencer, Darwin and the whole caboodle of scientific infidels. On the other side he had dictionaries, encyclopedias and the like; he just had room enough between them to write. He was hung up in deep study. Right over his head was an angel, holding in her hand a beautiful scroll, and on the scroll was a picture of the Bible, and written on it was, "Thy Word is Truth." We need not go any further.

2. The next doctrine is the deity of Christ. Of course we cannot have an ideal church if the deity of Christ is not maintained. And when I say deity of Christ, I say it with emphasis upon deity. I, sometime ago, perhaps, would have said divinity of Christ; but the word has been abused until it has lost its meaning in theology. Everybody will admit that Jesus was divine, even the Jew. Skeptics have wrenched the word out of its original meaning and made it serve their purpose. They say Christ is divine like Plato was divine, or any man is divine. The deity of Christ we must incorporate in the doctrine of the church. Jesus Christ is both God and man. He is Almighty God himself vested in human flesh. Just think of his ten "I am's." "I am from above." "I am not of this world." "I am the bread of life." "I am the light of the world." "I am the door." "I am the Good Shepherd." "I am the Way." "I am the Truth." "I am the Resurrection and the Life." "Before Abraham was I am."

3. Then the last doctrine is that of salvation by the Cross. The ideal church holds that salvation from sin and hell is obtained through the Cross of Jesus Christ. There are two methods of salvation taught: The first is salvation by ethics: that is, we are saved by imitating Christ, by doing no harm, by just training ourselves into salvation. That is Unitarian doctrine, whether it is taught in the Unitarian church or by so-called orthodox teachers.

Second is salvation by the Cross, and the Cross alone. The ideal church is not so much to deal with ethics as to deal with salvation by the Cross. Oh, beloved, have you ever seen anything in your life to make you want to doubt the Cross? I feel like going to these ethical teachers and saying: "Why is it you are trying to concoct another scheme with which to save men?" Have you ever seen a time in your life when you doubted the efficiency of the Cross?

Oh, why should we want anything under the sun better than this to save? It is the only hope of the world—the blood of Christ.—Rev. Len G. Broughton, D. D., Atlanta, Georgia.

WEDDED TO THE CHURCH.

Text: "As a young man marrieth a virgin, so shall thy sons marry thee."—Isa. 62: 5.

This relationship of wedded life, one of the closest and most sacred of human ties, is employed in the Scriptures to set forth the intimate and abiding relations between God and his people. But the marital tie is also used to designate the bonds that bind the people themselves to Zion, which fitly represented the Old Testament Church, or what took the place of a church in the lives of the people of that day. So in our text Zion is depicted as a bride, or virgin, and the people as united in holy wedlock to her. The inhabitants of Jerusalem are declared to maintain the same relationship to God's holy place, called Zion, as a young man would to the maiden whom he should take to himself as spouse.

We ought to be willing to admit at the very outset that what served as a church for the patriarchs and prophets ought to have been no dearer to them than the Church of Jesus Christ to those of our day. Dear to the immaculate Son of God as a bride to a bridegroom was the church for which he "gave himself" that "he might sanctify and cleanse it," and ultimately "present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 6: 26, 27.) Should it be less dear to those who constitute it? That it was so inexpressibly precious to him ought to make it something of exceeding worth to those who compose it, even as the fact that a bride is precious to the bridegroom ought to make her dearer than ever to herself.

From this figure of the nuptial tie let us learn some lessons concerning our proper attitude and relations to God's chosen church.

I. A young man is supposed to marry a virgin because he loves her more than any other woman.

How the Jews loved Zion in the olden days! No true man's soul ever thrilled more ecstatically with love's quickening power at the thought of his heart's idol than did the Jew of old at the remembrance of Zion. No love epistles were ever penned that more fully conveyed affection's deepest yearnings than did the sentiments uttered by Jewish exiles concerning their holy city. Is the abode of the prospective bride the attraction of the youthful lover? Hear the Hebrew Psalmist describe it: "How amiable," etc. (Ps. 84, 1, 2.) Is there in the soul of the enamoured one a quenchless longing for the presence of the loved one? Hark! "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life." (Ps. 27: 4.) Is an hour at the side of the fiancee more to be coveted than many hours with others? So believed the sweet singer of Israel. "For a day in thy courts is better than a thousand," etc. (Ps. 84: 10.) Did separated lovers ever pledge fealty and devotion to each other in language that breathed out plighted affection more completely than did the despondent captives, weeping on the banks of the rivers of Babylon with their silent harps on the willows above their heads, as they cried out: "If I forget thee, O Jerusalem," etc. (Ps. 137: 5, 6.) There was no rival to Zion in the hearts of the Jews any more than there is any other woman who can excel in loveliness the charms of the young man's chosen one. With what devotion then, ought the Christian to cherish the church for which Jesus Christ gave his life?

II. A young man is supposed to marry a virgin for life, not for a few months.

When a young man marries a maiden he plights himself to her by the most solemn of oaths for life. He may marry her believing that she is the ideal of perfection, but he weds her not with the understanding that, if he finds that he is mistaken, he may abandon her for another. If he takes her at all, he takes her "for richer, for poorer, for better, for worse" as long as they "both shall live."

So God methinks would have a person come into the church, accepting and uniting with it for all time, not conditionally but irrevocably, not bound to it by ties easily loosed but by the attachments of an undying love.

Still church-members have been known to threaten to leave the church because some other member has done something that he could not approve, or because he had taken umbrage at the way some brother or sister had treated him. What would you think of a man who had married a virgin, and in a short time would apply for a divorce on the ground that some member of her family had done something that he could not sanction?

III. A young man marries a virgin expecting to support her, not to be supported by her.

The true man does not marry a maiden for a stipend but for her own dear self. He expects and delights to use his income for her comfort and happiness. She may bring him a fortune or she may not, but he marries her not for what she may bring him, but for what she is in herself. To minister to her needs is his supreme pleasure, and to sacrifice for her is his sweet privilege. He neither expects her to support herself, nor some other man to do it for her. That is his exclusive prerogative, and no other shall take it from him. As a young man marrieth a maiden expecting that it will cost him something to care for her, so likewise

should the Christian enter into the church of the Christ.

As the true woman brings into a man's life that which enriches it, ennobling and inspiring him, and quickening in him the noblest impulses of his being, so comes the church to its members, with its priceless helps, with its inspiration to the best life, with its holy influences and sacred associations, an anchor in the hour of temptation, a life-line thrown out in the hour of peril or threatened wreckage upon the shoals or reefs of a wayward and wanton life, an encouragement in the time of despondency, a shelter from the fiercest assaults of the evil one and an avenue through which a loving God pours the richest of his blessings upon the souls of men. How it ought to be prized, and how men ought to delight to contribute to its fullest support!

What think you would be your opinion of the man who had not contributed one cent in a whole year toward the support of his wife? But how about the church member who is to marry the church as a young man marrieth a virgin, according to God's figure of speech, and who contributes nothing to its support? Will God pronounce his commendation of him? Does a man love a woman as a young man should who has taken her to wife, when he spends hundreds of dollars for his own personal pleasure and gives her not as many cents for her own use?

IV. A young man is supposed to marry a virgin to honor her by his fidelity to her.

How he can honor her too! What credit his faithfulness reflects upon her! How careful to keep inviolate his marital vow, lest that in any way he should tarnish her fair name! His unfaithfulness would bring shame to her.

Likewise ought one to seek to honor the church of his choice. He can exalt it in the eyes of a community or he can belittle it. The way he conducts himself will affect the church in the esteem of observers of his career.

Then, a man can honor or dishonor his wife by the way he speaks of her to or before others. A slighting or careless remark about a woman may fasten a stigma upon her name that it will be hard to remove. You cannot honor God's church and yours by an indiscriminate criticism of it. With as much respect as a man would evince for his own wife ought we to speak of God's church.

The husband who is indifferent to the requests and desires of his wife and punctilious in his regard for the suggestions of other women, or who habitually absents himself from her companionship and society that he may enjoy the company of others, is throwing disrespect upon her, and dishonoring instead of honoring her. No more can the church member honor his church by his persistent and regular disregard of its appointments and services.

V. A young man marries a virgin, expecting to be charitable to her faults and foibles and not because she is perfect.

Women are, I think, better than men, but even they have still some faults and imperfections in them. The sane young man weds the woman of his choice, expecting that he will need to tolerate some things in her that are not just according to his own notions of excellence, and that a few mistakes may be made by her. But he does not intend to apply for either divorce or separation, when he discovers them one by one.

He who would enter the Christian church's folds ought to come expecting to find faults and imperfections in it so long as it is composed of human beings in the process of development and growth. The church is an association of people who are imperfect but who are making for perfection under the tuition and superintendence of him who is faultless.

In the meantime, brother, sister, bear in mind that in spite of the fact that it is not perfect, yet it is the best society there is in the world today. It stands for the highest ideals. It presents the loftiest and most glorious hopes. It proffers the mightiest helps to the feeblest people. It does a work for this life and the life to come. It fits a man for living now the best of lives, and for an eternal abode with holy people and a holy God bye and bye.—Rev. W. W. Dawley, D. D., Syracuse, N. Y.

WANTED: A NEW VISION OF GOD.

Text: "I have yet to speak on God's behalf." —Job. 36: 2.

I. The great word on the lips of the coming preacher will be "God." The name which is above every name has been too much neglected in these recent years, even by the men anointed to proclaim it.

There have been reasons for this neglect. The evolutionary philosophy awakened a new and thrilling interest in man. Whence he came, how he started, what have been the processes of his climbing, these are the questions which have bewitched and absorbed us all. The phenomenal achievements of the last half century have worked toward the same result. Never has man been so wonderful as now, never has he done such mighty deeds. He is a miracle worker who says each evening, "I will do greater things tomorrow." His prowess, cunning and mastery are astounding, and to chant his praises has been our pastime and delight.

The miseries of man have also conspired to fix our attention on him. He has come from the country to the city and he is in trouble. He has become the victim of all sorts of economic and social forces, which have left him lying bleeding and half dead by the side of the road along which the strong have driven furiously to wealth and power. To lift the man who is down and place him on our beast and get him into the nearest inn is a problem of vast dimensions, and has taken a deal of our thought and time.

We have been caught in the complex of secondary causes, and have had little inclination to consider the cause which underlies them all. To many minds God's presence has become dim, his personality vague and doubtful. His holiness has been by many quite forgottten. In admiring or pitying the creature we have gotten our eyes off the Creator. Our first duty is the step of the prodigal, "I will arise and go back to my father."

The prophet of the coming days is going to say in the words of one of old, "I have yet somewhat to say on God's behalf." Man's cause has been pleaded eloquently and long, and the time has arrived for the forthputting of the claims of God. Beginning at the earth always ends in Babel, beginning at the throne of God leads to Pentecost. The evangelism of the coming days will begin with God.

Three doctrines will be counted cardinal.

II. In the forefront will be placed the sovereignty of God. If the Puritan passion has died out of our blood it is because the Puritan conception of God has faded out of our hearts. What we need to see today is a throne with God on it. Democracy has made havoc with our ideas of authority, and the result is a flabbiness of responsibility and a laxness of conduct which, unless counteracted, will lead to our ruin. The pessimism and hopelessness so prevalent today, even among professing Christians, are the direct result of a failure to grasp the fundamental doctrine of God's omnipotence.

III. Along with the doctrine of God's sovereignty will go the doctrine of his immanence. It is an old doctrine couched in fresh phraseology and with new light shot through it by modern science. The doctrine is written large across the pages of Scripture, and in every land and time the saints have known that God dwells in the hearts of men. In him we live and move and have our being, as the apostle long ago declared. And centuries before Paul's day a Hebrew poet thrilled by the thought of God's omnipresence wrote the 139th Psalm.

That God is above all and through all, and in all, and that of him and through him and to him are all things is one of the commonplaces of the Bible; and whether we use the old phrase, "the indwelling God," or the phrase now most popular, "the immanent God," the thought needs to be emphasized and wrought into the consciousness of the Christians of our day, that God is in his world and dwells in special fulness in the hearts of those who love and serve him.

IV. Nor will the holiness of God be forgotten. The decadence of the sense of sin has been caused by the blurring of the doctrine of God's holiness. Holy Father was the title by which Jesus knew God, and it is thus that we must know him if it is to be well with our souls. The forms in which retribution was often preached in preceding generations were so grotesque and arbitrary that some of us have been ashamed to say it right out clear and strong, that God punishes men for their sins. In the coming days we are going to believe again that whatsoever a man soweth that shall he also reap, that without holiness no man can see the Lord, that there is no peace unto the wicked, that the soul that sinneth dies in the act of its sinning, and that God is calling upon men everywhere to repent.

"You preachers do not tell men often enough that every sin brings its inevitable punishment," is a sentence spoken to me years ago by a physician. Behold the goodness and severity of God! This is the completing statement of the apostle, and the prophets who are to redeem the twentieth century will let the sentence stand without abridgement.

V. Behold your God! will be the stirring note of the coming message, and the only God who will stir the hearts of the people will be the God who is revealed in Jesus Christ. Christ is God manifest in the flesh. He is the express image of his Father. Through him the revelation of the Infinite heart has come. In seeing him we see the Father, and we come to the Father only through him. We do not see Christ as he is unless we see in him the majesty and authority of a king. We have too much followed the idea of Goethe and Carlyle, that Christianity is a religion of sorrow, and that its chief end is that of consolation. This leads men like Mr. John Morley to call the Gospel a "sovereign legend of pity," and to long for a wider Gospel of justice and progress.

Christianity is more than a legend of pity, it is a bugle blast calling men to battle. Jesus is more than the consoler of people in trouble, he is the anointed King of men. He announces his Kingship again and again in his discourses, and it is as Lord and Messiah that Peter presents him to his countrymen on the Day of Pentecost. To submit to him unconditionally is man's wisdom and peace. It is not the picture of the earthly Jesus with his hand upon a leper that this age needs most of all to see. We need to see the Son as John, the apostle, saw him, with many crowns upon his head, the universal Sovereign of the kingdoms of life.

1. God's condescension will also be seen afresh in Christ. The great words spoken in the upper chamber will be restudied, and upon many hearts they will fall with the emancipating charm of a fresh revelation, "Ye shall know that I am in my Father, and ye in me and I in you." "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." We do not know God as he is until we have seen him not only high and lifted up, sitting on a throne, but also as the apostle saw him, standing as a suppliant, saying, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

2. In Christ also we see God's indignation against sin. He is the holy Christ. Though merciful, he says to the workers of iniquity—I never knew you. Though gracious, he says to transgressors of God's will—depart from me ye cursed. Tender above all tenderness known to mortals, he paints pictures of loss and pain and doom so terrible that they have burned themselves into the retinas of men's eyes and into the gray matter of their brains forever. Wherever his Gospel is preached men cannot go to the judgment saying, I did not know the heinousness nor the awful penalties of wrongdoing.

With the Tractarian method of seventy years ago there began a fresh emphasis upon the authority and sacraments of the Church. Today

it is the Church which is still uppermost in many minds, and its worship, its unity and its government are counted all-important themes.

With Maurice and Kingsley there began a new interest in the social aspect of Christianity, and men began to labor for the establishment of what was called Christian Socialism. This force has not yet spent itself.

But neither High Churchmen with their sacraments, nor social settlement workers with their philanthropies are equal to the crisis which is now upon us.

It is not a loftier conception of the Church, nor a wider diffusion of culture and social cheer which is most urgently demanded by our times. What is needful is a fresh vision of God, a new baptism of spiritual life, a lifting of the heart to higher levels of aspiration and devotion. The world groans and travails in pain, waiting for the appearance of a new race of prophets—men of insight and of courage, who endowed with the Holy Ghost shall say to our generation in tones which burn with fervent heat: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Rev. Charles E. Jefferson, D. D., New York.

APPREHENDED BY CHRIST JESUS.

Text: "Not as though I had already attained, either were already perfect but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." —Phil. 3: 12.

Four things may be said in connection with the Lord Jesus Christ's apprehension of the apostle Paul.

I. The Apostle Paul was laid hold of by the Christ for a definite purpose. Paul was laid hold of to be the great apostle to the Gentiles. Luther, Wesley, Finney, Moody, Little, David Livingstone, J. Hudson Taylor, Torrey, Evan Roberts, in the great Welsh revival, and others were laid hold of for a divine purpose.

The Lord Jesus Christ has laid hold of every true believer for some definite and distinct purpose of his own. The sooner the believer is brought to realize and to fully appreciate that divine purpose, the more restful, the more powerful and the more fruitful will he or she be in the divine life. Three things are seen in most Christian lives because they do not apprehend or lay hold of any definite or distinct purpose of God. (1) Restlessness. (2) Powerlessness. (3) Fruitlessness. Two things are very clear and are distinctly taught in the inerrant Word of the living God. First, God's world-wide purpose in this age, and secondly, his distinctive individual purpose in the life of every one who is his child by faith in Christ Jesus.

1. God's world-wide purpose in this age. Primarily, it is not reformation by means of legislation or of Christian education. It is not civilization or even the salvation of the whole world. His world-wide purpose in this age, primarily, is evangelization, which means the gospel is to be preached to every creature and the blessed result will be the regeneration of those individuals who hear the gospel and believe on the Lord Jesus Christ to the saving of the soul; then, reformation, Christian education and the right kind of civilization will be the beneficent results in all climes and nations wherever the glorious gospel of the blessed God is preached in its purity.

2. God's distinctive individual purpose in the life of every believer. This varies according to spiritual gifts. The exact analysis of spiritual gifts is found in the 12th chapter of 1st Corinthians. Every believer is given a spiritual gift. Verses 7, 11. Believers, also, are exhorted to covet the best gifts, and rather the gift of a New Testament prophet, that is, to be able to speak to men for God, after having learned the first great lesson, that is, to speak to God for men.

II. The Apostle Paul endeavored with all his strength and heart and mind to lay hold of that purpose for which he was apprehended or laid hold of by the Christ. He was a regenerated man, born from above, and was seeking to do the whole will of him who called him out of nature's darkness into the marvelous light and liberty of the children of God.

III. The Apostle Paul counted not himself to have laid hold of that purpose for which he was laid hold of by the Christ. I believe he did lay hold of that purpose more faithfully than any man ever did or ever will do, and yet we know that Paul was a man subject to like passions as we are, and it is very evident from the Scriptures that he did not lay hold of God's revealed purpose when he went to Jerusalem. He purposed in his own spirit to go to Jerusalem because he loved his own people, the Jews. The Holy Spirit of God told him positively not to go. Acts 19: 21; 20: 22; 21: 4; 21: 10-12. Paul compromised the truth. Acts 21: 17-26, and when trouble came he got so terribly in the flesh that he spoke insultingly to the high priest, the ruler of the people, and he apologized when he was rebuked for his ungentlemanly conduct. Acts 23: 2-5. Of course, we know that God in his sovereignty, overruled Paul's terrible blunder, because Paul sincerely thought he was doing right at first, and like the vessel that was marred in the hands of the potter, Paul was not set aside but was made a vessel to suffer many things and to accomplish the great purpose of God in the end.

The servant of God cannot afford to be guided by his own spirit because he feels that he ought to do certain good things that look reasonable and right in his own eyes. He ought always to seek the guidance of the blessed Holy Spirit of God and that guidance should always be warranted by the Word of God. "Thy Word is a lamp unto my feet and a light unto my path."

IV. The Apostle Paul never got discouraged from the time he was laid hold of by the Christ until he departed to be with Christ. He said in substance: I am laid hold of for a purpose, I endeavor to lay hold of that purpose, I count not myself to have laid hold of that purpose, but this one thing I do, I press toward the mark for the prize of the high

calling of God in Christ Jesus. He never permitted his failures or anything else to discourage him. By faith he kept forgetting the things which were behind and reaching forth unto the things which were before.

May this blessed Christian experience ever be ours until we attain unto the first resurrection and then our bodies will be perfected into the image of the risen and glorified Saviour, who is soon to come for his own that they may see him face to face and know as they are known and then they will be prepared to lay hold of that divine purpose in the eternal activities that await them.—Rev. Allan Crabtree.

A SECRET MEETING WITH GOD.

Text: "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door pray to thy Father."—Matt. 6: 6.

Prayer has its difficulties, more or less, for all of us—intellectual difficulties, practical difficulties, difficulties of the reason, of the heart, of the will. And when these difficulties combine their forces, as they often do, and our natural spiritual laziness is buttressed up by the arguments of our reason, there is a risk of our relaxing the practice, and of only half believing in its necessity and its value.

And when this happens the Christian life invariably loses its buoyancy, its freshness, and its perennial beauty.

But intellectual difficulties about prayer cannot be laid to rest by the intellect. Doubting Castle is rarely taken by a cannonade of arguments. "Doubt of any sort," said Carlyle, "can only be removed by action." If you want to know the value of prayer, you must pray. If you are a Christian man, despite all your difficulties, you do pray. Come then and let us gather about the feet of Christ, and learn some lessons in the best methods of private prayer.

I. In the words of our text he tells us first, that it must be secret, "Enter into thy closet." At the time when Jesus walked them, the streets of Jerusalem showed a sight which would seem strange to us; long-robed men engaged in earnest prayer stood at this street corner or that. They spoke aloud, quite obvious of the crowds that hurried by on business or pleasure. These men were Pharisees; and our Lord called the Pharisees hyprocites more for this reason than for any other, that they loved this showy parade, and called it prayer; and as a warning against such ostentation he lays down the rule of secrecy—"Enter into thy closet."

In our day we do not greatly need to be warned against ostentation in prayer, but we do need to be taught the value and the joy of secret prayer. Modern ways throw us so much into the crowd that we run the risk of losing sight of the claims of the devotional side of life. Perhaps we try to satisfy these claims by public prayer. The man who prays only in public does not pray at all.

To pray we must be alone. The door must be shut. No voice must be heard but our own, no eye must see but God's. True prayer is an abiding in the secret place of the Most High. Cardinal Newman has said there are only two persons in the universe—a man's soul, and the God who made it. In prayer these two—all else excluded—are brought face to face.

In this is to be seen the value of secret prayer—that it brings us face to face with ourselves, and face to face with God. The tendency of modern life is to keep us strangers to ourselves, never to allow us to be alone in our own company, or to become acquainted with our own hearts and minds. And God's great purpose is to get us by ourselves, to individualize us, to call us out to stand alone before him. In those moments of solitary communion, when the light of heaven beats down upon us, we are discovered to ourselves.

And we see God, too, in that light. We know him; not as we know him from reading of him, or from hearing of him from others, we know him at first hand. He himself speaks to us.

II. The second mark of true prayer is deliberateness. When thou prayest set about the matter in a careful way. Do not run through it as a mere form. "Words without thoughts never to heaven go."

There is a prayer or meditation of John Knox written in 1566 when the cause and his life were in extremity of danger, and it is headed with these striking words, "John Knox, with deliberate mind, to his God." That sentence illustrates the truth which these words of our Lord would teach, and which each of us require to learn. The door must be shut. And we must shut it; and that is anything but an easy matter.

As soon as our eyes are open in the morning in rush the day's plans, and perhaps the day's papers, and the day's business, and a hundred new interests and new hopes and fears. And work has to be begun at a certain hour, and things are hurried, and what is a busy man to do? One thing he must not attempt to do, to begin the day without prayer. It is a good plan for a hurried man, and a short practice makes an easy habit of it, to read a verse of Scripture, and to fix his mind on some noble conception of life and duty in these first moments of consciousness. It brings him into line with spiritual things, and it certainly helps to shut the door and keep out intruders. Then when he kneels to pray let him do so with deliberate mind, with something definite to say. Some earnest mention of his need, and a faithful claim on God's part to help him. His prayer need not be long. It must be direct.

In the words of Bishop Hall, "It is not the arithmetic of our prayer, how many they be; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the logic of our prayers, how argumentative they be; nor the method of our prayers, how orderly they be; nor even the divinity of our prayers, how good the doctrine be, which is of value. Intensity of spirit is that which availeth much." Preface whatever you say with deliberateness. "John Knox, with deliberate mind, to his God."

Avoid indefiniteness. It is the heathen who make long prayers. It is the heathen who

pile up meaningless and superfluous words. We ask God to bless us. What do we mean by that? Could you tell at the close of the day whether that prayer was answered or not? If our child is sick, or a calamity threatens us, how deliberate in their definiteness are our petitions. We know if they are answered. If we could but make every morning's petitions as sharp and deliberate as those we would get more answers to our prayers, and we would know when they came.

Let us ask to be kept from some named sin to which we are liable, to be led past some temptation that generally masters us, to be given wisdom for some special duty, and zeal for some definite act of service. Let our requests be such that if God were to say to us, "What do you want?" we could answer at once, "This and that." "John Knox, with deliberate mind, to his God."

III. The third mark of true prayer is to be found in the name of God that it employs. Father—"Pray to the Father which is in secret, and thy Father will reward thee openly." Father is the Christian's praying word. Christ taught it to the world for the first time. He gave to every man the right to look up and to say "Our Father," and that name makes prayer an entirely new thing. Imagine the difference between approaching God with the words "O Thou Eternal, absolute Spirit, unknowable and unknown." "O Thou tendency not ourselves that makes for righteousness," and drawing near with the words "Our Father." "Our Father" gives us confidence. And "Our Father" teaches me submission. I may ask in my childishness for things not good for me, at any rate for things not best. If I make the mistake of asking, he will not make the mistake of giving. Sometimes "no" is an answer as well as "yes." Some of us could say with Jean Ingelow, "I have lived to thank God that all my prayers have not been answered as I asked them."

This is not fatalism; very far from it. It is not yielding to fate. It is yielding to a Father. It is not submission to law, it is submission to love—not to what has got to be, but to what is best.

After this manner pray, "Our Father," and then let us stop a minute and dwell upon the name and repeat it to our hearts, "Our Father." Confidence will spring into blossom, and glad submission will awaken within us. Difficulties will steal away. Clouds of doubt will disappear and leave faith's mountain tops clear. That word itself a prayer, will be to us as the touch of the mother's hand on the fevered brow of her child. "Our Father"—there's nothing to fear. All's well!—Rev. William McNeill, Dublin, Ireland.

Quotable Poetry.

Death worketh—let me work too;
Death undoeth—let me do!
Busy as death, my work I ply,
Till I rest in the rest of eternity.

Time worketh—let me work too;
Time undoeth—let me do!
Busy as time, my work I ply,
Till I rest in the rest of eternity.

Sin worketh—let me work too;
Sin undoeth—let me do!
Busy as sin, my work I ply,
Till I rest in the rest of eternity.
—Horatius Bonar.

OPPORTUNITY.

"Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemn to failure, penury, and woe.
Seek me in vain and uselessly implore—
I answer not, and I return no more!"

"Life is mostly froth and bubble,
Two things stand like stone,
Kindness in another's trouble,
Courage in your own."

Ignorance and egotism are both blind, they dwell together, minister to the comfort of each other, and fall into the ditch at the same time.

"Were I so tall to reach the pole
Or mete the ocean with my span,
I must be measured by my soul—
The mind's the standard of the man."

The tissues of the life to be
We weave in colors all our own,
And in the field of destiny
We reap as we have sown.

In men whom men condemn as ill
I find so much of goodness still,
In men whom men esteem divine
I find so much of sin and blot—
I hesitate to draw the line
Between the two—when God has not.

Unusual.

WESLEY'S CURE FOR TROUBLE.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone wall to a meadow, over which a cow was looking.

"Do you know," asked Wesley, "why that cow looks over that wall?"

"No," replied the one in trouble.

"I will tell you," said Wesley. "Because she cannot look through it; and that is what you must do with your troubles—look over and above them."

Thoughts for the Prayer Meeting.

By GEORGE MATHESON, D. D.
From Voices of the Spirit.

THE PRECEDENCE OF THE SPIRIT.

Text: "The Spirit of God moved upon the face of the waters."—Gen. 1: 2.

Before God said, "Let there be light," he said, "Let there be Spirit." It was the keynote of all his voices to the human soul. It is no use to bring the light until you have brought the Spirit. Light will not make the waters of life glad unless the spirit of joy has already moved them. Light is only outward and the joy of the soul has its seat within. It is in vain you promise me the herb of the field and the bird of the air and the fish of the sea. It is in vain even that you bring me into contact with my fellow-men made in the image of God. If the Spirit has not moved on the face of the waters there can be no gladness in my face. That which makes me glad is not what I get, but what I am, and what I am depends on the Spirit. Therefore it was well that the Spirit should come before all his gifts—before the light, before the firmament, before the herb of the field. It was well that the joy in the heart should precede the joy in the universe. It was well that ere the light could rise, the Spirit should move on the face of the waters.

O Thou Divine Spirit whose breath preceded all things, I am seeking to invert the order of thy work. I am asking for other things before thee. I am crying for light, for sun and moon and star, for the green herb, for the bird of heaven. I am forgetting that without thee the light would not charm, the grass would not grow, the bird would not sing. Come thyself first of all and move upon the face of the waters. Come and give to the light its charm, to the herb its greenness, to the bird its song. Come and let me see the image of God in my brother-man, that I may learn to love him as my other self and in the joy of love may find universal joy. Without thee the days of my creation are evenings without mornings; the nightless Sabbath shall have dawned when thou shalt move upon the waters.

THE HOPE OF THE SPIRIT.

Text: "My Spirit shall not always strive with man."—Gen. 6: 3.

No, not always; there shall be peace at the last. It is not possible that there can be two eternal powers; one must conquer and be all in all. Shall it be the flesh or shall it be the Spirit? The deluge shall answer that question. All flesh shall be destroyed; all carnality shall be drowned; all worldly lust shall be buried in the waves and love shall reign supreme. O glorious prophecy, thou redeemest the darkness of the flood. Thou art already the dove upon the waters, but thou tellest of a higher rest than that of Ararat. Thou tellest of a time when there shall be no more sea, no more passion, no more sin. Thou tellest of summers without storm, of mornings without cloud, of moments without fear. Thou art better than the rainbow set for a covenant amid the waters. That only promised a freedom from future punishment; thine is the pledge of a freedom from future sin. Thy pledge shall be redeemed when the vision of Patmos shall be fulfilled: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

Spirit Divine, why is it that I am at war with thee? Nothing else is at war with thee. We speak of the laws of nature and we do well. All nature is thy law and keeps thy law; this heart of mine has alone refused to say: "Thy will be done." I am myself the miracle of the universe, the violation of the order of nature. I am the only thing in creation which strives with thee, which needs to be reconciled to thee. They say that to believe in thee is to believe in that which contradicts reason; no, it is to find something which destroys the contradiction. I am now the contradiction to reason, the miracle in nature, the one exception to the reign of universal law. Spirit of Christ, Spirit of the heavenly Father, conquer my will, that the miracle may be destroyed. Reconcile my heart to thy heart, that there may be no more violation of law. Unite my purpose to thy purpose, that I may be in harmony with all things and that all things may work together for my good. Let me know for the first time the joy of being no anomaly in the universe of life, no interruption in the order of nature. All things shall be subject unto thee when I have ceased to strive.

THE PRACTICALNESS OF THE SPIRIT.

Text: "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?"—Gen. 41: 38.

One would have thought the fact would have been a disqualification in the eyes of Pharaoh. Pharaoh was a worldling; how could he respect that which was unworldly? All his motives were guided by the interests of the hour, how could he welcome a man who belonged to the immensities and eternities? It is because eternity includes the present hour, and he who has the spirit of eternity has also the spirit of the time. Think you that an atheist master would consent to have an atheist servant? Nay, he would know that the temporal work would not be well done. He who would do well the temporal work must be beyond the time. No man can steer his way through the ocean of life whose eye is not on the stars. Wouldst thou be fit for thy service? then must thou be higher than thy service. Life would be too much for thee if thou

didst not see ahead of it; thou art saved by hope. Thou canst not be a man of the world without a balanced mind, and a balanced mind is a mind at peace. God's peace is not something to die with; it is something to live by. Without it thou art but half a man—unfit for Egypt, unfit for Pharaoh, unfit for the coming famine. With it, thou art more a man of the time than those who call themselves abreast of the age; he who would be abreast of the age must already have outrun it, for the world that now is, is lighted by the world to come.

Spirit of Christ, fit me for the earth on which I dwell. I used to ask that thou wouldst prepare me for death; thy main province is to prepare me for life. I used to pray that thou wouldst make me ready for the things that are unseen and eternal; thy summer is the ripeness for the things that are seen and temporal. I am growing more impressed with the solemnity of living than of dying. I am growing more impressed with the need of thee in things common than in things transcendental. I am in want of thee not to help me out of the world, but to help me in the world. I need thee both for the seven years of plenty and for the seven years of famine. Without thee I cannot bear either the one or the other. Be thou my pillar of cloud by day; be thou my pillar of fire by night. Teach me my nothingness in the hour of my prosperity; tell me in my adversity that I am something to thee. Redeem from dust alike my evenings and my mornings that I may claim as thy gifts not only angels and principalities, but the world and life as well. The day of common work shall be the Lord's day, when I can say like the man of Patmos, "I was in the Spirit."

THE CONDESCENSION OF THE SPIRIT.

Text: "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass."—Exod. 31: 3, 4.

What! for so base a purpose as that? To fill a man with the Spirit for the sake of devising cunning works, to inspire him with wisdom and with understanding and with all knowledge for no other end than that he may work in brass and iron—it seems a most lame and impotent conclusion. I could understand a man being inspired to teach, I could understand him being inspired to prophesy, I could understand him being inspired to live a life of unworldliness; but to fill him with the Spirit for the sake of life's common round, to inspire him with a view to perform duties seemingly the most menial and the most undivine, is not this a degradation of the fountain of living waters? No; it is an elevation. The glory of every spirit is its power to manifest itself in the smallest things. When is the poet a perfect poet? It is when he can weave the spirit of beauty into everything, get sermons from stones and books from the running brooks. Even so it is with thy Spirit, O my God. Its triumph is its lowest sphere—its shining before men. It is never so manifested as when it appears in its seeming opposite. The heavenly treasure never proves its omnipotence so strongly as when it lies in the earthen vessel; it is beauty revealed in deformity, it is peace subsisting in storm, it is strength perfected in weakness, it is life manifested in death.

Spirit of Christ, Spirit that hast incarnated thyself in the brass and iron of this world, I come to thee. Unto whom can I go but unto thee to find that which I need? That which I need is not seclusion from the world; if it were, the spirit of the Brahman would suffice. It is power to work in the world, strength to serve in the duties of the common day. Therefore, thou Spirit of the Incarnation, inspire me for the labors of the flesh. Quicken me for the toils of dusty lane and bustling mart. Nerve me for the troubles of the exchange, the counting house, and the workshop. Fit me to bear the crosses and the losses that await the dealings between man and man. Help me to consecrate my gains to the service of love, to the lifting of humanity, to the setting at liberty of those that are bound. So shall I make friends of the Mammon of unrighteousness, so shall I claim for thee what the world has claimed for its own. The incarnation of Christ shall be completed when thou hast filled the brass, the silver and the gold.

THE MEDIUM OF THE SPIRIT.

Text: "The Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders."—Numbers 11: 25.

God often speaks to me in a cloud—reveals himself through that which seems an absence of revelation. The hour of sorrow becomes my hour of communion, and the silence of earth is vocal with songs of heaven. But the great advantage of my cloud is that it breaks my solitude. It seems beforehand to be a source of solitude. It threatens to be something which will hide me from the eyes of my brother man and drive me within the temple of my own soul. In reality it has the opposite effect. The message which comes to me through the cloud comes to me as a message for humanity. It first clothes me in the spirit of peace, and then it takes the spirit it has put upon me, and puts it on my fellow-laborers. It enables me to feel that I have one common burden with those who work by my side. It tells me that I am never so little alone, never so near to the mass of mankind, as under the shadow of the night. We do not all meet under the sunbeam, but we all meet under the cloud. The cloud is the true conductor of the electric spark of love. It carries my life into your life, my thought into your thought, my heart into your heart. It finds an entrance through the walls which prosperity has reared between man

and man and unites the soul of David to the soul of Jonathan.

Son of Man, let thy cross be my medium of human brotherhood. Under the shadow of thy cloud let me meet face to face with the soul of my fellow-man. May we be bound together in the unity of thy Spirit—the spirit of sacrifice, the spirit of self-surrendering love. May we be united by the fellowship of the mystery—the mystery of suffering. We have failed to be united by the fellowship of prosperity, the participation in a common joy. Join us by thy cross, O Son of Man, unite us by thy sacrifice; connect us by thy cloud. Bring our hearts into sympathy by the contact of a kindred experience, by the touch of a common cross, by the pain of a united martyrdom. Let us walk through the furnace not one by one, but three by three, and seeing ever the form of a fourth in the likeness of thyself.

AN OBJECTION TO PRAYER ANSWERED BY AN ILLUSTRATION.

It is sometimes asked: Why does God require that we ask him for those things which he knows we need and which he desires to bestow upon us?

There is more than one answer to this question. Our Lord did not appear to have this difficulty, for (see Matthew, sixth chapter) he took this knowledge of God and his disposition to give as an encouragement to pray.

We have lately found the following beautiful illustration from Sir Thomas More, who wrote in reply to his daughter's request thus:

"You ask, my dear Margaret, for money with too much bashfulness and timidity, since you are asking from a father who is eager to give; and since you have written to me a letter such that I would not only repay each line of it with a golden philippine, as Alexander did the verses of Cherilos, but if my means were as great as my desire, I would reward each syllable with two gold unciæ. As it is, I send only what you have asked, but would have added more, only that as I am eager to give, so I am desirous to be asked and coaxed by my daughter, especially by you, whom virtue and learning have made so dear to my soul. So the sooner you spend this money well, as you are wont to do, and the sooner you ask for more, the more you will be sure of pleasing your father."

A "DEAD" MEMBER.

"Oh, yes, I am a member of the Episcopal Church," replied a bright woman upon whom the curate called to see why she was not taking an active part in the work of the parish. "Yes, I was confirmed in St. ———'s church, New York. My family were old Episcopalians."

"Well, are you not willing to help us in the work of the parish?"

"Yes, I should like to, but the truth of the matter is, I did so much church work in the last parish that I was in, that I simply can't force myself to get into the harness again."

"But I thought you said you are a member of the Episcopal church?"

"Well, so I am," replied the lady with a controversial air. "I told you I was brought up an Episcopalian."

"Yes," replied the curate, who had made a number of similar visits during the week upon "members" (?) of the Episcopal church, "will you please tell me what you mean by the word 'member'?"

"Why, of course, the word 'member' means any particular part of the body."

"Exactly," replied the curate; "now, my arm is a member of the body, but if my arm were paralyzed, what would you say of its membership?"

"I would say it was a dead 'member,'" laughingly replied the woman.

"And the fact that it had been a good, strong, working arm in years gone by would not prevent it from being a dead member now," continued the curate, pressing the point home. "And its membership now, instead of being helpful to the body, would be a positive hindrance."

"I guess that's right," replied the woman.

"The truth is," said the curate, "the Episcopal church is so full of members that either can't or won't work, that the body is pretty nearly paralyzed sometimes."

"Well," said the woman, "I guess I am a dead member. You may call on me for anything I can do assist you."—*Parish Messenger.*

A ROUND ROBIN ON THE PRAYER MEETING.

To those pastors whose churches are the proud possessors of a healthy, helpful, well-attended prayer meeting—

What subjects do you use?

How much time for discourse?

Do those who attend take part generally, or do a half dozen do all the talking and praying?

Do any but church members attend, and if others come, do they come more than once?

Do your young people attend, and do they take part in the meeting?

What songs do you use, and do you use many?

Do the prayers consist of personal or church welfare, and is there much prayer for a revival?

What kind of invitations do you use?

Do you urge attendance at prayer meeting as a duty to your morning congregation?

Is much of your church work, outside of bazaars, suppers, etc., done by those who do not attend prayer meeting?

Have you ever thought of using the prayer meeting for a course of Bible lessons, open to discussion and questions?

To the one sending the most suggestive reply, and making the best additional suggestions on how to make the prayer meeting helpful, effective and successful, I will send $5.00. Replies should reach me before September 12th, 1905.

F. M. BARTON, Editor.
708 Caxton Building, Cleveland, O.

Methods of Church Work.

An Earnest Exortation

To my Church Members and to my Constituency.

Most Cordially Yours,

O. C. Clark

Springfield, Ill., Oct. 8, 1904.

My Dear Friend:

We are now entering upon our fall work, and planning for the work of the winter in Plymouth Church There has been more or less relaxing in our activities during the heated term of the summer, but now as the fall approaches, and with renewed strength and courage, we again settle down to our task. May I not most earnestly urge you to give the interests of the church a first place in your thought and plan. May I not with assurance, count on you for the prayer meeting and the regular Sabbath services, not once or twice, but continuously, as the weeks come and go. My dear friend, do not be a half-hearted Christian, one who continually gives your pastor anxiety, and causes your church to blush, because of your inconsistencies, and to apologize for you when the critic censure you, but come up to the full measure of your responsibilities to God, and cinscientiously fulfill your covenant vows. I am anxious to feel that my church members do not need my special attention, and that I will not be neglecting them if I give my time and effort to outside work, so much needed in this Parish. With your co-operation and the Spirit's blessing and guidance we may, with good reason, hope for and expect a rich unfolding these coming months. Without it the task that rests upon us is indeed a heavy one. There is no time for delay Begin at once.

Your Pastor,

O. C. CLARK

A REVIVAL WITHOUT "EXTRA" SERVICES.

The last communion at the Clinton Avenue Reformed Church, Newark, was one of special interest, when the pastor, Rev. Dr. Daniel H. Martin, welcomed eighty-three new members. There were many young men among them, several heads of families, and in one instance an entire family of adults came on confession of faith. The notable feature about this ingathering—it was not the result of any "revival" in the ordinary acceptance of that term. Not one extra service was held, but Dr. Martin had sounded the evangelistic note in all the sermons which he had preached on the Sabbath days since the former communion two months previous. Several of the church officers and Sunday-school teachers had become imbued with the importance of personal work, and by letters and calls at the homes of the individuals, where prayer and earnest conversation were held, the results reached were the same as though a series of special meetings had been held. In fact, this church thinks that the results are far more satisfactory, since hand-picked fruit is apt to be sounder than that which is shaken down from the tree in bunches. The personal work gave opportunity for careful diagnosis of the individual needs and difficulties.

At the first regular prayer meeting after the communion service, at which a large number were present, special attention was given to the needs of the new communicants. The general topic was "Safeguards for the Christian Life," and several of the elders spoke on the following topics: "The Importance of Daily Prayer," "of Daily Bible Reading," "of Family Worship," "of Personal Work for Souls," "of Trusting Christ Wholly," "of Giving of One's Substance to the Lord." After the meeting Dr. Martin presented each new communicant with one of the Gospels, neatly bound, also a booklet on "Hints and Suggestions on the Christian Life," published by the Reformed Church Board of Publication.—*Church Economist.*

THE SERMON THAT IS AFTER A SOUL.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when he stood weeping over Jerusalem, and said, "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from the deep undertone of divine compassion; and whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all and make it clear that if the sermon does not bring the prodigal home it will be because he preferred to trample on his father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times," compared with sermons to the eternities? Sermons of instruction are indeed priceless; but the gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call for repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unsaved, perishing, lost souls. Men of God, "throw out the life-line."—Herrick Johnson.

Chicago Tent Campaign.

The Tent Campaign now being conducted in various parts of Chicago is meeting with a gratifying measure of blessing. Since the tents opened about six weeks ago over fifty thousand people have been in attendance. A large number of persons have publicly confessed conversion, and in one tent over fifty in two weeks, and some have already been received into membership in various churches. In one tent a man who had not been inside a church for years found Christ. Within a few days his wife and two daughters also accepted Christ and the whole family are now active members of a neighboring church.

The tents are at present located at Walnut street, near Sacramento avenue; Garfield boulevard, near Michigan avenue; Humboldt Park and Kedzie avenue, Thirty-first street and Parnell avenue, and Pullman.

These tents are all cared for by groups of churches who have united to carry on this work.

The Rev. Dr. W. E. Tilroe in a recent article says:

"Another item of concrete moment is the small expense; three-fourths of all the meetings held will not average an outlay of $30 a week. Were there not always irresponsible people roaming about in a great city on the hunt for mischief, $10 a week would do nicely. Janitor and police service is the heaviest bill. So far as the Methodists are concerned, the cost of the tents has been a free gift to the enterprise, and the generous souls who make this possible are rejoicing that it is worth while. Three tents, with their outfit costing some $500 altogether, will do three years' work and bring in over 2,000 souls. If we do no better than in these weeks of rain with an interest among the membership equal to that of their winter campaign, the same $500 will bring in 5,000 souls before these canvas houses fall. That is good interest.

"Far and away the most encouraging sign of a coming triumph is the commanding program that these meetings furnish. Over and over the common people of these congregations tell us they never heard such preaching. The largest men of all the pulpits have gone gladly anywhere and everywhere, and the rank and file have surpassed themselves to the mighty uplift of their hearers.

"The churches, preachers and laymen work together like brothers. As an object lesson, and an immediate inspiration, and a key to a large constituency, it is a great gain. Could a given meeting be wisely held for four weeks instead of two weeks, the drill would likely become battle and victory. Probably the expedient thing in the end will be each church after its own kind, but time will bring wisdom. So far the interplay of forces has been a gracious benediction, and should it prove more facile and effective with larger exercise, it will be taken as the path of providence."

The Activities of a Lay Preacher.

From the notebook of W. E. Fenno, the evangelist for men, we gleaned the following. We did it because we believe it will stir us up to greater activity.

Meetings were held in association rooms, churches and homes; at noon in shops, factories and freight houses; in a coal mine in Handley, W. Va., and in a fire engine house in Derby, Conn. From June 20 to July 20, during the vacation of the superintendent, I led the meetings at the Madison Square Church House, and for five Thursday nights conducted roof garden meetings at the Twenty-third street branch, Young Men's Christian Association, New York.

Some of the varied conditions under which meetings were held and the methods used to attract audiences in the shops are interesting. A series of twelve meetings was held in the social room of a railroad association in Cleveland, where we had to interrupt the billiard games every evening at seven o'clock to begin our song service. The men, at the request of the secretary, stopped their games and ranged themselves around the room. After a few rousing songs, the speaker would, after a few words to attract attention, work up the message. Twelve railroad men decided to accept Christ despite these conditions. Several weekly cottage meetings were developed as a result of these meetings. In the big Wellman-Seaver shops in Cleveland, at the first meeting, a cornet player was sent all over the plant, playing "Marching Through Georgia" and other catchy tunes, inviting men to the meeting.

I was surprised in one city where I was extensively advertised for a Sunday meeting to find on the telephone and telegraph poles on my arrival big flaming red and white cards, with the subject, "The Devil's Auction," printed across the top in large type, and under this a great picture of his satanic majesty, dressed in evening clothes. He wore a painted beard and a pair of horns emerged from under his high hat, while his hands were extended like an auctioneer. Under the picture in small type were the words "an address," and below this in large type was printed "By W. E. Fenno of New York City." The enterprising secretary, in his endeavor to attract attention, had made it seem to appear that I was the auctioneer. It was one of the worst days of the whole winter. The sidewalks were one glare of ice, and men picked their way to the opera house through the middle of the streets to the number of nearly three hundred, and eighteen men decided for Christ. Records of permanent results are hard to get. The short time in which to follow up decisions, the necessity of leaving this largely to others, timidity on the part of some who are converted to announce their decisions; all combine to render it difficult to even approximate an estimate of enduring results. Shop classes, Bible classes and meetings were established in four associations. As one of the results of two months' work in

shops, homes, churches and associations in Cleveland, eight cottage Bible classes and meetings are being held each week in as many different homes. In Dayton, O., of twenty-nine who decided, four joined churches while I was there, and in Louisville, Ky., out of sixty-seven who began the Christian life, thirty-six joined the church. The blessing and power of God has been remarkable in meetings large and small. In the home of a railroad man one night, a meeting was held which was attended by thirty-three persons. Ten men accepted Christ. A foreman, who had not been in church in eighteen years, was converted in a noon meeting. His son, a young man of eighteen, followed him. We went to his home after that and held cottage meetings once a week. His wife, who was the daughter of an infidel, was greatly opposed to the house meetings from the start. She did not believe in God or Christianity, but the change in her husband and son, the informal, yet earnest character of the meetings, had a wonderful effect upon her, and at the fourth meeting she broke down and gave herself to God. A railroad engineer whose Christian wife had not been able to get him in church for years came to a meeting because he heard a railroad man was going to speak. When the invitation was given he was not satisfied with raising his hand, but walked to the front and kneeled in prayer. He was converted. His wife cried for joy and said she would never cease to praise God. In a shop of high grade mechanics in Cleveland the meetings were held in a place which the company had fitted up with long lunch tables. There were also reading stands with papers and magazines, and after lunch men could stay and read if they wished until the whistle was blown.

No human pen can picture the varied experiences with which the year has been crowded; the victories of grace; the manly decisions for Christ; the upturned, eager faces of the crowds in shop meetings; the handclasps of renewed men; the changed lives; the brightened homes; and the hearty friendliness of all with whom I have come in contact, have made vivid with the blessing of God the weeks of hard and happy toil.

Sam Jones and Dr. Willits often meet at Chautauquas, and both are good at repartee.

In his morning lecture Sam Jones, turning towards Dr. Willits, said, with a twinkle in his eye, "I've got nothing to say against the Presbyterians; they are a good, pious people, only they are so slow. I saw a man on crutches the other day who wanted to join a church, and I told him he'd better go join the Presbyterians."

This created a great laugh. In the afternoon when Dr. Willits was introduced, he said: "Ladies and gentlemen, before I begin my lecture I want to pay my respects to this young man from Georgia who complained of the Presbyterians as being 'so slow,' and said that he had recommended a man on crutches to go join the Presbyterians. Now I leave it to you, ladies and gentlemen, if it is quite the fair thing to recommend all the cripples to the Presbyterian Church, and then make fun of them because they don't make fast time! No; the Presbyterians are not a 'fast' people, and their consolation is that it is not the 'fast people' who get to heaven first! If this young man had read 'Æsop's Fables' in his youth—as I did—he would not 'bank' so much on speed, especially if he had read of the race between the rabbit and the tortoise. The rabbit thought he had a very 'soft thing,' and he soon bounded away, but he stopped and went to sleep under a bush; but the tortoise scratched gravel with every paw he had, and never stopped until he reached the goal, and he got there first! I can hardly claim that tortoise as a Presbyterian. I think he was a 'hard-shell Baptist,' but he believed with the Presbyterians in the 'parseverence of the saints.'

"But that rabbit (turning to Jones)—that rabbit was a perfect type of a Georgia Methodist right after a revival. You would think he was going to heaven in three leaps the way he jumps and shouts, but the next thing, you find him 'asleep under a bush,' waiting for Sam Jones to come round and get up a 'protracted meeting' to wake him up!"

The audience fairly shouted, and none laughed louder nor heartier than "Sam Jones."

PLEASANTVILLE TERRACE.

The Promising New Suburb of Atlantic City.

One of the most striking real estate successes of the last year is Pleasantville Terrace, a new suburb of Atlantic City. This high tract, formerly the General Doughty Estate, comprises one of the most beautiful spots near enough to Atlantic City to be available for suburban building purposes. Hundreds of local investors have already associated themselves with the enterprise, realizing the wonderful future ahead of it.

The United States Census Report shows that Atlantic City, while comparatively one of our smallest cities, has been growing at an enormous rate. In fact, it is the fifth fastest growing city in the Union. Land there available for building purposes has grown scarcer each year, until now the only logical direction for growth is the main lands across the meadows, connected by good train and trolley service.

The Atlantic City Estate Company, who own the Pleasantville Terrace tract, anticipated this condition several years ago by purchasing the General Doughty Estate, so the prices they are now asking for lots seem almost ridiculous in the light of the fabulous sums that Atlantic City realty is commanding.

It seems quite reasonable to believe that history will repeat itself in Pleasantville Terrace, just like it did in Atlantic City. It requires no stretching of imagination to believe this, when acquainted with the facts. The entire island of Atlantic City was originally sold for less than $20 an acre, now its real estate assessments amount considerably over $92,000,000. It is facts of this kind that have induced so many conservative investors to sow idle dollars at Pleasantville Terrace, with a very good assurance that they will reap large profits.

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THE NEW EVANGELISM.

Bishop Vincent addressed the Woman's Club at Chautauqua recently, and a brief synopsis is given in the *Assembly Herald*. Synopses are not the best things in the world from which to draw conclusions, but it opened up the question drawer in my noddle. He said:

"By evangelism we mean special efforts by the church to develop solicitude and endeavor on the part of its members, in spiritual life and in the winning of people to Christ and the Christian life.

"By the old evangelism we mean the old and long-used methods of special meetings, protracted meetings, revival meetings, denominational or union, with altar work, etc. These methods, in whole or in part, have been adopted by Methodist, Presbyterian and other evangelical denominations, and they have accomplished great good.

"By the new evangelism we mean simply a new emphasis. Under the new evangelism, efforts differ as slightly as possible from the ordinary methods of church life, and the leaders prevent the excitement that destroys equilibrium and that may easily be followed by reaction. The new evangelism is really concentration of effort to present and emphasize fundamental doctrines of Christianity. It means an earnest appeal to conscience. It also insists upon the wide and varied field of personal obligation—to the family, the neighbor, society, to business, politics and the church at large. It recognizes all life as sacred. The new evangelism appeals to the will. It cares comparatively little for profession at first, but insists upon prompt decision. It emphasizes the whole of life—three hundred and sixty-five days in the year. It would have people enlist for life, as in an army. It puts great value on choice and determination for Christ and for Christ's standard in practical life—in the kitchen and shop and parlor. The new evangelism does not overvalue the special period or the special evangelist. It avoids absurdities and eccentricities. It distinguishes between emotionalism and a sharp conviction of duty. It promotes the co-operation of home and church, and seeks to make every day decision day."

We wish with all our editorial heart that each one of the 10,000 preachers in Current Anecdotes congregation would become a new evangelist—in other words, a personal worker. And we have in hand for an early issue, possibly October, an excellent article on this very subject, under the head of "Quiet Evangelism," by A. B. Philputt.

Now for the questions:

Did the disciples do any considerable amount of personal work or engage in the new evangelism until after the "emotionalism" of Pentecost?

Do you know many or any personal workers who were not entirely in accord with the old evangelism, and were, except in one or two cases, converted under the old evangelism?

Do you know of any one engaged in the new evangelism who does not rely upon the power of God through the Holy Spirit in such work? And, if so, is he successful, and are those won not subject to reaction, which you say follows so easily the old evangelism?

Do you know any one doing personal work, who does not, in mentioning his own experience, use such words as "converted," "saved from sin," "accepted Christ as my Saviour"? Or do you know any one engaged in the new evangelism whose change in spiritual life was not definite, clear-cut and effective?

I am not a carping critic, and, with the man from Missouri, I am willing to be shown; I am interested. If there is a new college from which personal workers get a degree without a course in personal spiritual experience, I would like to mention it to my readers, providing, of course, those having degrees are doing effective work.

BOOK REVIEW.

Husband, Wife and Home.—By Charles Frederic Goss, cloth, 276 pages, price $1.00 net. The Vir Publishing Company, Philadelphia. He talks to his readers plainly and intimately, and does not hestiate to call things by their right names. He tells how men sacrifice home to business, of the profit and loss of matrimony, of the great struggle to make ends meet—in fact touches upon nearly every shoal that the family craft may be expected to strike in the ordinary voyage of life. He writes entertainingly of the dangers which menace the home life, and having found the cause proceeds to apply the remedy. Such a book as this will produce many heart searchings. That is its purpose. That is its gospel.

One day, as a lady stopped in front of a cabin, Aunt Ella came out and hung over the fence. "Chickens!" she exclaimed, in answer to her customer's request, "chickens!" "Why, law, Miss Lucy, don't you know there's been a camp meetin' and preachers' conference down here? Why, I ain't got one chicken left. They're all done entered the ministry."

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Schweir, Mt. Lebanon, Syria.

Matt. 4:2—"When he had fasted forty days and forty nights he was afterwards an hungered."

In the neighborhood of Jericho, about six hours' journey east of Jerusalem, stand the memorable yellow hills known as Jebel el Arbaain (the Latinized form of the name is Guruntul, or Guarantania), about 1,000 feet high, honey-combed with caves and cells, now the haunt of both peaceable and marauding Bedouins.

Occasionally a Christian devotee from Egypt, Abyssinia or some other part of the Orient is met with, inhabiting temporarily one or other of these cells and employed in meditation, fasting and prayer, in imitation of the Lord, "The Christ," for this mountain is believed to have been the scene of our Lord's fasting and temptation.

The ruins of a church and fortress are still visible on the top of the mountain.

In the twelfth century the hill abounded in monasteries and chapels. The ruins of seven or more are to be seen now.

It is certain that as early as 300 years after our Lord's sojourn of forty days in this place it was a regular colony of hermits and Christian devotees.

Orientals of this and of every other age regard isolation, meditation, fasting and prayer as a powerful means of grace.

The most famous saints whom Eastern churches most revere are those of the Elijah and John the Baptist type.

Our Lord's withdrawal from the abodes of men, his isolation and fasting in the wilderness were in thorough harmony with the religious idea of the religious Orient, and in his teaching our Lord does not seem to have divorced fasting from prayer (Matt. 17:21; Mark 9:29).

Mohammed enjoins upon his followers the fast of Rammadan, and hence all are supposed, and most Mohammedans do, actually fast from dawn to sunset during each of the days of the Rammadan month.

Oriental Christian churches are obliged by their ritual and polity to observe as partial fasts and total abstinence from animal food the forty days which precede Xmas, the seven weeks which precede Easter, the month of June, the first fourteen days of August and the Wednesdays and Fridays of the rest of the year.

It is to be deeply regretted, however, that for centuries past the Oriental church has resigned, or, at any rate, neglected its teaching function, and hence ignorance, error and superstition have obscured the truths which these ancient forms contained and meant to teach. This blight which has overtaken the Eastern church will doubtless be noted by the evangelical church of America and will make her hold fast to her function of teaching and preaching.

Autumn—The Fading Leaf.

To the leaf is entrusted a sacred ministry, which it only completes by its fading.

Few psalms were ever sung about the fading leaf that had for their burden a great cry of accomplishment and victory. All rejoice over the purple grape and ripened grain. The fruit, ruddy and golden, seems to laugh at us on the tree; but the leaf, rustling under our feet, or shivering in the sharp frost, seems to tell only of dissolution and death. We thank God in our great thanksgiving for the kindly fruits of the earth; we never thank him for the kindly leaves. "How strange and awful the gusty wind and whirling leaves of the autumnal day!" Coleridge cries; and he does but express what all men feel. We tack it into a distich for our children's copybooks; we set it to music and sing it in our parlors and churches; and we engrave it on the memorial stones of our dead—that we all do fade as a leaf.

What can the leaf crimsoning on the tree, and the wind wailing through the branches, whisper to our hearts beside this one sad strain, "We all do fade as a leaf"?

I want the leaf to testify for itself, and say, "Yes, indeed, your text is true. I am a fading leaf certainly—and all leaves fade. But then you must remember, that this is the true time to fade, as the May days were to spring; and I cannot doubt this—that any true time must be a good time. Beside, I want you to tell me whether I am not, in my degree, a ripe and perfect fruit, as certainly as your grape or apple; and so whether my falling is not like the fall of all ripe fruit, the proof that I have done God's will through storm and shine, and hear him whispering, 'Well done,' in the first frost; so that when I am turning to fall, am I not also turning to rise; to be again, in my degree, a servant and minister of the grace of God?"

You preach from your text, "We all do fade as a leaf"; why do you not sometimes preach from that other text, "The leaves of the tree are for the healing of the nations"? What nation is not healed through our ministry? What great thing was ever done where we cast no shadow? You cry "nothing but leaves," and think you have touched the dusty heart of all barrenness. When you know what it is to be even a faded and fallen leaf, there will be a better music in your cry. It is true, we are nothing but leaves; yet, in the order of the creation, you had been nothing but for us. Here, as everywhere, there is no broken link in the chain that binds all things God has made fast to his throne, no step lost out of the ladder stretching from earth to heaven, no dry place in the river of life. From the atom to the angel, in him we live and move, and have our being; and he is not far from every one of us."—Robert Collyer.

More than 100 Commendations of the Biblical Encyclopedia.

Published by F. M. BARTON, Cleveland, Ohio.

There is no question but that for practical homiletics the "Biblical Encyclopedia" is the most valuable work published. As to its scope and fullness, the New York Christian Advocate says: "The volumes are full of well-selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature." And The Outlook: "To preachers they offer a homiletic treasury. Large and praiseworthy labor has been expended in its preparation." But the greatest commendation is in the fact that NINETEEN OUT OF TWENTY PREACHERS WHO EXAMINE THEM, BUY THEM. AND ONE IN TEN TAKES THE PAINS TO COMMEND THE WORK OR EXPRESS HIS APPRECIATION.

BAPTIST.

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REV. N. R. CURTIS, Congregational Church, Challis, Idaho: "Splendid. I am proud of it."